The Outlook

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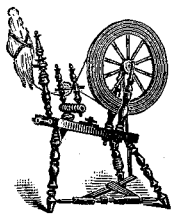

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The Outlook

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GREECE gave her reply to the ultimatum of the Powers on Monday of last week at noon, as reported in The Outlook last week, but the decisive action which was to follow her failure to accept the proposition of the Powers has not been taken. As usual, the European concert has failed to work. The situation may be briefly summarized: Greece proposed, in a note of characteristic adroitness and courage, to withdraw her fleet, leave her troops in Crete as a police force, and that the Cretans, by a plebiscite, should decide their own fate. Germany, Russia, and Austria are apparently uncompromisingly opposed to the Cretans having anything to say about their own destiny, and to the continued occupation of the island by Greek troops. All the Powers are agreed that the Cretans should have some kind of autonomy, but there is no agreement with regard to the method by which autonomy can be secured. All the Powers are talking about the blockade of Greece, but there is absolute failure to agree about the time, the means, and the method of the blockade. So far as can be gathered from the confusion of reports, the Emperor William would like to throttle the Greeks; the Czar does not mean that they shall have an inch of territory; and Austria is bent on keeping in with both these Great Powers, in order that she may not miss the spoils when the division of the Turkish Empire comes. In Italy, France, and England popular sentiment against the coercion of the Greeks is steadily growing, and the Ministers in the three countries are greatly embarrassed by the fact that they cannot, like their confrères in Austria, Germany, and Russia, do as they please. There is not only a rift in the concert, but something which looks very like a permanent fissure, and which may under certain circumstances become an impassable chasm. Meanwhile the Greeks continue in occupation of Crete; they are besieging several cities; Greek troops are face to face with the Turks along the northern frontier of Greece. The situation is not only full of dramatic interest, but possibilities of collision and reconstruction of an almost indefinite range. An editorial on another page speaks more fully of the international situation.

❀

The part which King George of Greece has been called upon to play for the past thirty years has been a difficult one. A Dane, and with all the thrift which characterizes the Danes (his is said to be the only farm in Greece that pays!), he has been called upon to rule a people who, despite many redeeming qualities, have been visionary, given to factions, and not over-scrupulous as to commercial honor. More than this, they have always been democratic and not monarchical in governmental principle. The history of classic Greece is a persistent argument for popular government, and though the Greeks have now a king, they have abolished all orders of nobility. It is surprising that, in view of all the opposing elements to a monarchy, King George has been able to direct the Greek Government so long and so well. In this he is deserving of the highest praise—a praise greater than that which might be bestowed on most monarchs, since he has never had but one Minister, the lamented

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Charilaos Tricoupis, who might be called a genuine statesman. Though Greece is now bankrupt, with a depreciated currency, yet the ancient spirit which has now mastered all commercial and political depression would delight the soul of a Miltiades. No one appreciates this better than King George—a man conservative by nature, and not at all likely to be carried away by sudden impulse, and yet one who knows that the reasonable impulse of a united people may not be restrained, even by the tyranny of the united European Powers. It is possible that events may so shape themselves that the King may decide on abdication, not through any personal cowardice—no one would accuse him of that—but in order that the Greeks may no longer feel the rule of a foreigner over them. Despite his long residence in Greece, the Greeks cannot forget the fact that he was not born on their soil. His son Constantine was, and will make a worthy King. The Crown Prince is married to Princess Sophia of Germany, and there is a well-known prophecy that when a Constantine shall wed a Sophia the Greeks shall possess Constantinople.

❀

The present German Parliament will expire next year under the time-limit, and preparations are already being made for the general elections which will then take place. An interesting readjustment of parties is going on. The Liberal Union, which left the Liberal party four years ago on the question of the military scheme, is about to return to its former political allegiance. It is also reported that a large group of National Liberals, including many men of distinction and character, are anxious to heal the different divisions which have rent the Liberal party asunder and have divided what might have been a thoroughly organized force pledged to expansion along progressive lines. The Liberal movement in Germany has suffered greatly from these divisions—suffered so much and so long that it is doubtful if it can now be guided by men of moderate ideas. The Liberal party appears to have lost its hold upon that growing body of Germans who rebel against the absolutism of the present Emperor. Unfortunately, these various elements of opposition appear to be drifting steadily into Socialistic groups; and at the last election, as readers of The Outlook no doubt remember, an immense Socialistic vote was cast. It looks now as if the struggle in Germany would eventually take an extreme and dangerous form; as if a sound, wise, progressive Liberalism had become impossible, and the issue lay between absolutism and an extreme form of Socialism. The next elections will have, therefore, a profound significance.

❀

The question of the disestablishment of the English Church comes up from time to time in Parliament, and although it is not yet a pressing question, the attitude of the English people towards it is always interesting. A resolution was introduced into the House of Commons recently in favor of disestablishment, on the ground that the Church was under the control of the State, its bishops being practically appointed by the Prime Minister, who might be an atheist; that presentations to livings are bought and sold; that it is becoming anti-Protestant, and that it receives an undue and unfair prestige from its alliance with the State. It was also urged that the Church had been unfavorable to civil liberty in the past; that the bishops had opposed the anti-slavery movement; and that an Established Church is an anachronism at this end of the nineteenth century. The mover of the resolution declared that the Established Church must either be mended or ended; that it could not be mended by a body like the English Parliament, and that, therefore, it must be ended. This line of attack is not likely to succeed. When the Church is disestablished, as we believe it will be, the movement is likely to come from within the Church rather than from outside; and it will not come until a majority of the English people are in favor of it. That majority is still to be secured.

❀

The Established Church is stronger to-day than it has been for two centuries. Its religious spirit has been deepened and freshened, and it is in more immediate contact with the English people than it

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has been for a very long time past. The younger generation of its clergy have shown, in many cases, great spiritual fervor and a determination to bring the Church into line with the national life. The danger to the English Church lies in the rapid growth of sacerdotalism and the ecclesiastical spirit, which of late years have been almost imperceptibly carrying it away from the Protestant position. The English people are, we believe, thoroughly Protestant, in the large, not in the divisive, sense of the term; and if the English Church ever loses its Protestant spirit and position, it will, in our judgment, part company with the English people. The ecclesiastical movement, however, is not likely to go to this length. It is always checked sooner or later by the English common sense. Meanwhile, a larger proportion of the people of England are to-day in active relations with the Established Church than at any time during the past century, and a larger proportion of those outside of it are proud of it and sympathetic with it.

❀

The disestablishment of the Irish Church was not effected until conditions were ripe for the change. It was an alien Church in a hostile community, and its disestablishment was the only logical result of its position. In Wales the Church ought to be disestablished, and is likely to be disestablished in the near future, because it is the Church of the minority, and it is also, in a sense, an alien Church. In Scotland there is a majority opposed to the Scottish Church, and the fact that it is a Presbyterian and not an Episcopal Church does not change the problem. In both these countries there is a permanent majority against the Established Church. When that condition obtains in England, the Established Church will soon cease to be in law the National Church. Until that condition is brought about, disestablishment will be an academic question. There is a growing party inside the English Church which believes, as The Outlook does, that the Church would gain immensely by detachment from State association and from State control; that it would gain in dignity and in spiritual authority by sloughing off a connection which has always been difficult, and which in this age involves inconsistencies and anachronisms of a very unwholesome kind.

❀

The Japanese Legation at Washington has received a cablegram from its Government contradicting the report that Japan has adopted the gold standard. The only basis for the report, say the members of the Legation, was the introduction of a gold standard measure into the Japanese Diet. This bill may, of course, become law, but the announcement that it has become so is premature. The Japanese Commission, whose report upon the monetary situation was recently published in the New York "Journal of Commerce," says: "In examining the rise and fall of the prices of commodities, we see that they have fallen considerably in gold countries during the past quarter of a century, while they have not changed very much in silver countries, except as regards some tendency to rise during the last two or three years." Steady or rising prices are believed by the Commission to have produced the following good effects: Japanese exports have been increased, the burdens of Japanese debtors and taxpayers have been lightened, Japanese agriculture, commerce, and industry have been prosperous, and Japanese labor has been fully employed. Over against these advantages the Commission sets the following disadvantages: Japanese creditors have suffered as much as debtors have gained; rising prices have produced a tendency to over-speculation, and persons with fixed wages have suffered from the lessened purchasing power of those wages. The industrial depression in Europe the Commission attributes to the fall in prices under the gold standard. On this point its comment is as follows: "When prices decline day by day, merchants hesitate to purchase and manufacturers to make, and then general depression follows." Nevertheless, the Commission was strongly impressed with the desirability of possessing the same standard as the other great commercial nations, and six of its fifteen members reported in favor of changing to the gold standard. Japan's present standard, it is perhaps needless to recall, is nominally bimetallic, but the gold coin circulates at

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its market value, and not at its legal value.

❀

It is always a surprise to some Americans to find that remote countries are not only on a level with us, but often in advance of us, along important lines of development. For instance, Finland makes a very remarkable showing in the development of higher education for women. Two societies, according to a recent summary of the situation in the "Nation," have been formed for the purpose of improving the condition of women. For more than a quarter of a century the gymnasia, or secondary schools, have been open to both sexes, and at present from forty to sixty girls pass the final examination every year. There are now more than two hundred women attending the different courses of lectures at the University of Helsingfors, and fifteen years ago the degree of M.A. was conferred for the first time upon a woman. For some time past a woman has been one of the leading physicians of the town. So far the women of Finland have not developed any notable literary talent, but they are showing great taste for art, and it is said that more than forty per cent. of the persons represented in the art exhibition held at Helsingfors last spring were women. The women of Finland vote in local and communal affairs, and are eligible to office as members of school boards and as directors of charitable institutions and almshouses of all kinds. They are also largely employed in the public service, more than one thousand women finding positions in post-offices, railroad and telegraph offices, and other departments. It is said that at least three thousand are engaged in banking and commercial houses, and that more than one-third of these are either part owners or independent managers of the business in which they are engaged.

❀

The American School of Archæology at Athens deserves greater recognition and aid from Americans. Our school has not been so long established as the French, German, and English schools, and, unlike them, has no support from the Government at home. The French and German schools have twice the income of ours, yet our researches have not been excelled by those of other nations. Much of present information regarding the Homeric ruins in Argos is due to the American school, and our institution was distinguished, a year ago, by the exclusive privilege granted by the Greek Government of excavating the site of ancient Corinth. Up to that time little had been done toward establishing the topography of the site which had seen the ruins of successive cities, the most famous of which once commanded the trade of two continents. Within the year, however, the energetic diggings of our countrymen have uncovered some of the Roman city which Pausanias described, the Greek ruins beneath, and also funerary remains which had lain undisturbed from prehistoric times. The wonderful success of the year's work has kindled anew an enthusiasm for classical studies and research, for there is no need now for twenty-five trial trenches over a half-mile area with diggings fifteen feet deep. The tentative has given place to the certain, and this year's work should be rich in results. American scholars have shown how well they have deserved the honor which was paid to them by the Greek Government, and, since our school depends upon the generosity of private individuals, the $3,000 necessary to insure the present year's work should be quickly forthcoming. This year's plans include the expropriation and purchase of the necessary land (the Greek Government effecting the expropriation and bearing a quarter of the expense), a track and dump-cars, and then labor-wages. Digging is cheap in Greece, an excavator's ordinary wages being about 28 cents a day. The Treasurer of the American School is Mr. G. M. Lane, 44 State Street, Boston, Mass.

❀

President McKinley is evidently bent upon establishing cordial relations between the different branches of the Government. He is consulting the members of the Senate and of the House with great freedom, and has made access to his person very easy. If reports are to be trusted, he is throwing back upon the members of Congress the responsibility for the selec-

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tion of a good many official appointees—a method which may, to a certain extent, relieve the President of work, but which cannot relieve him of responsibility, and which has never produced anything but the most unsatisfactory results. There has been the usual pressure on the new President's time and strength—a pressure which is inimical in the last degree to public interests and to the public welfare. There is something humorous in a state of affairs which compels the executive head of a great people to talk with numberless aspirants for small positions when he ought to be mastering difficult questions of policy. The extension of the civil service rules has enormously diminished the strain on the President, but justice will not be done the Chief Magistrate until the strain is entirely removed. Mr. McKinley has lessened the ranks of his visitors by the frank statement that he does not propose to fill many offices until some kind of tariff legislation has been secured. There seems to be no doubt that Colonel John Hay is to represent the country in London, and General Horace Porter in Paris. The English are already cordially welcoming Colonel Hay in advance. As a man of letters, with an extraordinarily intimate association at one time with state affairs, Colonel Hay is likely to maintain the high traditions which a long line of distinguished men have established at the English court.

❀

Perhaps the chief value of the meeting held last week in Cooper Union, New York City, in favor of arbitration, was that it afforded a striking illustration of the spirit of opposition to that treaty, and the paucity of arguments which could be adduced against it. The meeting was called by those who favored arbitration, and to express a public opinion on its behalf, not for a free discussion, still less for a free fight, over the subject. A Mr. Lynn, whom the papers describe as a Tammany politician appointed by Governor Flower a Civil Justice, interrupted the meeting to make a speech and introduce resolutions against arbitration. Mr. Seth Low, who was presiding, with much good sense and good temper allowed the speech to be made, but declined to put the hostile resolutions, because they were not germane to the call, and the resolutions in favor of arbitration were approved, with, we believe, no negative votes, the men who came to make a row having had their fire drawn by Mr. Low's wise management. Mr. Lynn's entire speech, as reported, was simply an appeal to anti-English prejudice, with absolutely no argument against arbitration, except such as was based on the unexpressed assumption that in a Court of Arbitration, where reason is the only weapon employed, America would be no match for Great Britain. And this humiliating plea was presented in the name of Americanism and patriotism! There is already danger that the dilatory pleas in the United States Senate will deprive the United States of the honor to which otherwise she would be entitled, of being the nation to inaugurate the era of peace and good will; for while our Senators have been delaying over amendments either useless or pernicious, the Norway Parliament has by a unanimous vote appointed a committee to consider the question of concluding arbitration treaties between Norway and foreign countries. Now that the new Senate is in session again, public meetings and personal letters in favor of the treaty, *without amendment,* are very much in order.

❀

The Springfield "Republican" has taken up the question of the postal deficit from the point of view set forth so suggestively by Mr. James L. Cowles in The Outlook for February 13. Mr. Cowles's contention was that the annual deficit is due, not to excessive privileges afforded the public by the Postal Department, but to excessive rates exacted from the Postal Department by the railways. The "Republican" supports this contention by showing that ex-Postmaster-General Vilas has recently estimated that if the Government would build and own its own postal cars instead of hiring them from the railways, on that one item alone it would effect an annual saving of over two millions of dollars; that is to say, more than a quarter of the present annual deficit. Further than this, our careful and conservative contemporary asserts that the ownership of the postal cars by the United States Government would lead to a still

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greater reduction of expense. As the mails are now carried by the railways, the rate for each four years is determined by weighing the mail for only one month of the forty-eight, and it is alleged by the "Republican" that "the roads know when the mails are thus to be weighed, and nothing is said to be easier than to secure their padding for that month and so project over a long period the high standard of weight thus established. Indeed, roads can be named whose managers have practically admitted that they have pursued the practice of padding during the weighing month." If the Government owned its postal cars, it could change the basis of payment to the railways from weight to mileage. That is to say, it could pay the railways so much per car per mile, as the Pullman and Wagner Car Companies do, and fill its own cars with as little or as much mail matter as the business demanded. It is believed by those who have carefully investigated the statistics of the question that such a change would not only meet the present annual deficit, but would save so much in addition as to bring a reduction in letter postage quite within the bounds of possibility. It is very clear that members of Congress who have a genuine reform of the postal system at heart will see that all these phases of the question are fully considered before the Loud Postal Bill is passed upon.

❀

One of the most important matters which the extraordinary session of Congress will consider is the recent Executive Act by which President Cleveland created thirteen new forest reserves, with a total area of more than 21,000,000 acres. The act was widely recognized as a genuine benefaction, since it prevents the devastation of an enormous territory. The President's proclamation was not based so much upon his personal opinion as upon the recommendation of the admirab'e committee selected by the National Academy of Sciences, a committee including no office-seekers, but such men as Professors Sargent and Brewer, General Abbott, and Messrs. Hague and Pinchot—as desirable a body of experts as could be found. Nor was the President's power a new one. It is derived from the Act of March 3, 1891, and was used by President Harrison to withdraw about 18,000,000 acres of forested lands, a procedure which has resulted gratifyingly in protecting the head-waters of streams insuring a lasting timber supply. We now have thirty reserves, with a gross area of 40,000,000 acres, a vast domain not absolutely withdrawn from use, but the usefulness of which is increased by segregation. Forest destruction by fire or by wasteful cutting is minimized; the timber industry is improved, since a continuous yield of forest products is provided for; the sources of water-supply are protected, for, were the forests cut away, that supply would be diminished by two-fifths; and the actual settlement of adjacent agricultural districts is encouraged by the abundance and cheapness of the local forest products. There has been a demand among settlers for a reservation system, since they have felt themselves powerless against the great lumber corporations. It is believed that timber-cutting under government restrictions should be allowed for mining purposes, and that mines should be worked. The Commission recommends the widest use of the resources of the reserves, but only when compatible with the preservation of the forests upon them. To the eminent experts who compose the Committee should be left the duty of perfecting a plan for a permanent Forestry Commission; the no less evident duty of Congress is to keep the President's proclamation intact.

❀

The committee of the New York Legislature appointed to investigate the workings of the Raines Liquor Law has reported a bill embodying the changes deemed necessary to check evasions of the law. The most important are as follows: (1) There is an explicit provision that clubs selling liquor shall be taxed at the same rate as bar-rooms; (2) the word hotel is so defined that the dining-room and ten bedrooms must be such as a bona-fide hotel would have; and (3) the word guest is defined to mean a person who either occupies a room in the hotel as his temporary home, or goes to the hotel during the hours when meals are served to obtain a meal in good faith. The definition of "hotel" is carefully drawn. The minimum floor-space of bedrooms is

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prescribed (eighty square feet), the minimum thickness of partition walls (four inches), the minimum window-surface (eight square feet), etc., etc. Not without enormous expense could an ordinary saloon-keeper make his apartments conform with the proposed definition of a hotel. "Raines Law hotels" will probably be reduced in number almost to the vanishing point. The definition of "guest," however, leaves much to be desired. Nevertheless it is incomparably better than that in the present law. The change proposed regarding the taxation of clubs is, unfortunately, not recommended by the entire committee. Senator Ford is willing to tax only the clubs organized for the purpose of evading the Raines Law. The patrons of ordinary club bars he would exempt from the taxation imposed upon the patrons of saloons. He would also exempt them from the Sunday restrictions imposed on the general public. The Republican machine of New York City sides with Senator Ford, and those who wish a just excise law must bestir themselves, or discrimination in favor of clubs will be legalized.

❀

The division in the Police Board in New York City has led to the proposal of several remedies, one of which is much more serious than the disease. Mr. Edward Lauterbach, Mr. Platt's chief lieutenant in this city, has drafted and introduced into the Legislature a bill placing the police department of Greater New York under a Metropolitan Police Board to be named by the Governor of the State. Owing to the relations existing between Governor Black and Mr. Platt, this bill is naturally regarded, not only as a gross violation of the principle of home rule for cities, but also as a serious extension of the irresponsible power of the State political machine. Among the powers to be exercised by the proposed board are the division of Greater New York into election districts, the appointment of all the election inspectors, the distribution of the ballots, etc., etc. In short, complete control of the election machinery of Greater New York would be in its hands. In case the Republican representatives from Greater New York support this measure, civic spirit is weak indeed. The natural way to put an end to the deadlock in the New York City Police Board is to pass the bill introduced by Senator Wray, giving the Mayor of New York the power of removal. Inasmuch as the present Mayor is a Republican, this bill ought to be satisfactory to the majority in the Legislature. If it fails, and the Lauterbach bill succeeds, we believe the affront to the home rule sentiment will tell heavily against the Republican party in the next municipal elections.

❀

The most important bill passed by the Indiana Legislature in the session just ended requires the reduction of street-car fares in Indianapolis to three cents. The city of Indianapolis has had a long struggle with its street-car company. The charter of the latter, we learn from the Chicago "Times-Herald," was granted in 1864. It required the company to keep in "repair" the portion of the street between its tracks. When, however, improved pavements of asphalt, brick, and block were introduced, the company claimed that its obligation to "repair" did not include the obligation to lay new pavements, and the courts sustained this contention. As a result, the abutting property-owners were obliged to pay the entire cost of the improved paving. In 1893 another company received a charter from the city, but the courts held that the old company had an exclusive right to all the streets until the expiration of its charter. The charter was supposed to be terminable in 1901 at the latest, if the City Council so decreed. The company, however, now set up the claim that its charter was perpetual. When the right of the city to terminate the charter came before the United States Court, District Judge Baker decided in the city's favor, but Circuit Judge Wood held that only the State Legislature had this power. A bill terminating the charter was accordingly presented at the recent session. While fighting this bill, one of the attorneys for the company declared that "it is not the expiration of the charter that the people want, but lower fares." To his surprise, this suggestion was taken seriously, and the Legislature, after passing the bill terminating the charter in 1901, passed another re-

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ducing fares to three cents. The company intends to resist this reduction in the courts, and is making the claim that the average cost of carrying each passenger—apart from interest on capital—is 3.7 cents. If this be true, it is demonstrably due to the fact that the five-cent fare keeps people from riding short distances. In Toronto, where the three-cent fare during the hours when men go to and from their work was introduced in 1891, the company's report for 1895, published in "Poor's Manual," is as follows:

Passengers carried	23,352,000
Gross receipts	$993,000
Operating expenses	490,000
Net earnings	$503,000

In short, the average cost per passenger is barely two cents. As Toronto is a city a little smaller than Indianapolis, and its street-railway system is operated in the same way, it is certain that three-cent fares in Indianapolis will be highly profitable to a well-managed company. In Toronto the company is earning six per cent. interest on double the cost of the plant.

❀

Apart from the street-railway bills, perhaps the most interesting measures passed by the Indiana Legislature were an act classifying criminals and providing for indeterminate sentences, a compulsory education law, a factory law prohibiting the employment of children under fourteen, and a law forbidding the sale of cigarettes to minors. The last-named measure has been a remarkably popular one before legislative bodies this winter. Even the Chicago City Council, never suspected before of prohibition tendencies, has passed an ordinance imposing a heavy tax on all cigarette-dealers, and forbidding the traffic within two hundred feet of a school. In the Oregon Legislature, which practically came to an end last week, there was absolutely no legislation, as the deadlock over the United States Senatorship prevented the organization of the Senate. Oregon thus furnishes another argument in favor of the election of Senators by the people instead of by the Legislatures. Both in Washington and in Kansas the bills providing for the submission of constitutional amendments establishing the initiative and the referendum have been defeated. A majority of both houses in each Legislature supported these bills, but a few votes were wanting to the necessary two-thirds. The strong support given to the measure, however, is very encouraging to the advocates of direct legislation. In Washington and in South Dakota bills have passed both houses providing for the submission of women's suffrage amendments to the Constitution. The bills that have actually passed Western Legislatures reducing railroad rates have been surprisingly conservative. In Washington the proposed reduction in local rates was about 15 per cent., the aim being to lower railroad rates as much as prices have been lowered in industries open to free competition. In Kansas the bill finally passed was so conservative that the railroads regarded it with much more favor than the Populist constituencies. The Governer vetoed it, and the Populist legislators are now trying to pass another bill more nearly in harmony with their campaign pledges.

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It is hard to say whether greater shame attaches to the West or to the East for the prize-fight which takes place at Carson, Nevada, this week. On the one hand, we have the facts that the State of Nevada passed a special law to legalize the fight; that ex-Senator Ingalls, of Kansas, is to report it for the press; that a bill was introduced in the Nevada Legislature appropriating money for a silver belt to be given to the winner; that the Governor of Nevada has disgraced his high office by offering to attend the fight and to sit in a special "Governor's box," and that this same Governor has also contracted to write out his "views" on the degrading spectacle for the newspapers. On the other hand, we have the facts that a dozen Yale University Juniors wrote an encouraging and laudatory note to one of the fighters, sending him also what they had the impudence to call "a Yale flag"—conduct which was instantly repudiated, we should add, by the mass of Yale students, who demanded that the perpetrators of this stupid and foolish joke (if joke it was) should print a public apology for their action; that a large number of

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the Eastern papers have given more space and attention to the preparations for the fight than they have to the threatened war in Europe, or to the coming in of the new Administration; and that it is a New York paper which has "purchased the literary output" of the two roughs who are to fight for a large sum, which has offended public decency in its accounts of the matter, and which has engaged ex-Senator Ingalls, the Governor of Nevada, and the *wives* of the two prize-fighters to report the event. East and West there has been shown a most disheartening desire on the part of press and readers to treat the subject as an important and fascinating piece of national news. The other day, when the two fighters accidentally met in their training walks and interchanged a flood of blackguardly billingsgate, whole columns, in one case a whole page, were devoted to the miserable bar-room squabble by papers which claim enormous circulation and influence incalculable. Leaving the immorality and brutality out of account, what can be said of the inexpressible vulgarity of the whole business! One good incident among many deplorable ones has been the refusal of the Chicago, Burlington, and Quincy Railroad to make special rates for round-trip tickets to the scene of the fight. The managers of this road deserve high credit for their refusal to emulate the example of other railway corporations in making money out of it.

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Sir Richard Cartwright, the Canadian Minister of Trade and Commerce, and the Hon. L. H. Davies, Minister of Marine, have recently visited Washington on behalf of reciprocity in tariff agreements. They desire the appointment of a commission consisting of two Americans and two Canadians to consider the general subject. It has been suggested that our farmers along the northern frontier would vigorously protest against any reciprocity which included an exchange of the natural products of the soil. To this Sir Richard Cartwright replies, as reported, that Canadian agriculturists fear our competition quite as much as our farmers fear Canadian competition. The truth is, according to Sir Richard, that the quality of some Canadian articles is superior to ours, and, on the other hand, we raise certain articles which are superior in quality to theirs: for example, their wheat is better in quality, generally speaking, than that of the United States, but our corn is superior to theirs. There is no reason why the people of both countries should not enjoy each other's superior products at the lowest price instead of purchasing an inferior article for the same money. Sir Richard declares that Canada purchases more largely *per capita* in the American market than Great Britain does. Under the stimulus of reciprocity, Canadian trade with the United States would be expanded to three times its present figure. The population of Canada is about 5,000,000—equal to the population of one of our largest States. There is little, if any, difference between the two peoples. The same tongue is spoken, the climatic and soil conditions are similar, and there is no difference in temperament and feeling. Statistics show that the trade between two of our States having a population of about 5,000,000 each amounts annually to something like $300,000,000. Sir Richard declares that trade between the United States and Canada, with a liberal measure of reciprocity, would equal, if it did not exceed, this amount.

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The report of foreign trade for the eight months of the fiscal year shows that the value of the exports of domestic produce for these months was over $472,000,000, as against about $387,000,000 for the corresponding months a year ago. While we have not been exporting such heavy cargoes of provisions and only slightly more oil, the increase in cattle is noteworthy, while that in cotton and breadstuffs has been phenomenal. On Saturday of last week one of the largest amount of duties ever paid at the New York City Custom-House in one day on goods withdrawn from bond was paid. On previous days heavy amounts (many times the average) had also been paid. The large withdrawals were in anticipation of increased duties under the new tariff. There were two significant events in the mining world last week. One was the sale of the famous Le Roi property at Rossland, British Columbia, a mine owned by Senator Turner and others of

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Washington, to a syndicate of British capitalists, for $5,000,000. The other was the conclusion of an arrangement between the Canadian Provincial Government of Ontario and representatives of the South African General Development Syndicate, for an occupation license, covering about 64,000 acres in the Rainy River region, north of Minnesota. It is said that the political disturbances in the Transvaal Republic determined the Company to look elsewhere for investment; but we are also informed that the 60,000 acres granted by the South African Republic for prospecting purposes turned out to be mostly poor. The Syndicate must expend in exploration and mining of its Ontario lands $30,000 during the first year, $40,000 the next, and $50,000 the next. Provision is also made that if land is found containing mineral, such land shall become the Syndicate's property only on its being purchased or leased at the statutory price.

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The report of the Water Department of Chicago shows that the taxpayers of that city are profiting almost as largely as those of New York from their ownership of the water-works. In brief, the report reads as follows:

Receipts	$3,226,000
Operating expenses	285,000
Net earnings	$2,941,000

The investment in Chicago water works, according to the New York "Sun," is $28,000,000. When interest on bonds to this amount is deducted from the net earnings, the remaining profits are over $1,500,000, or $5 a year for every family in the city. The public also receives free the vast quantities of water used in its parks, streets, and public buildings, to say nothing of the incidental advantage of cheaper fire insurance than would be possible were the water-supply in any way inadequate. The investment, large as it is, has certainly been a most profitable one. If a private company supplied the city, it is probable that the rates would be much higher than they now are, and certain that the public would at least suspect extortion, and political machines at least expect contributions.

An Iniquitous Compact

It has been more than once reported that the French Government has been obliged to notify the Czar that public opinion in France will not permit that Government to join in coercive measures against Greece; it seems improbable that the English Government could or would join in any such measures, and there is every reason to believe that the Italian Government would not. This confirms the opinion expressed in these columns several times of late that the present alliances in Europe are not likely to last much longer, and that a readjustment is at hand along new and more natural lines. In fact, the situation has become so intolerable from the moral point of view that serious-minded men are beginning to question whether a European war would not be less disastrous to the moral interests of Christendom than the spectacle of the great Christian Powers bound hand and foot by a selfish and iniquitous agreement. For selfish and iniquitous the present compact between the Great Powers unquestionably is. It was born in a selfish desire on the part of old-fashioned English diplomatists to prevent the expansion of the Russian influence; it has been confirmed by a series of diplomatic and moral blunders of the first magnitude; and it has borne the fruit of slaughter, oppression, and outrage from the very day of its inception. The Great Powers to-day present the spectacle of a group of Christian nations whose moral power is shattered and whose moral freedom is lost by an immoral bargain; a European war would probably be less fatal to the moral interests of the world than the continuation of such an arrangement.

The evident delight of Western Europe and America in the rash and very likely unwise course of Greece has been due to the moral reaction which Greece for the moment represents—the sudden break from what appeared to be a bondage from which there was no escape. It will never be forgotten that Christian Europe stood by supinely and let the slaughter go on in Armenia because no Government had the moral courage to break out of the circle of futility and fatality which national selfishness had drawn around the Turk. Not a Christian citizen is safe in any part

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of the Turkish Empire; disorder, misrule, oppression, and savagery are either actual or possible conditions in every part of that Empire. Every attempt to make things better has been met with a lie or with evasion. One nation has practically been effaced from the face of the globe. Reforms were long ago promised by the Sultan and guaranteed by the Powers; they have never been put into operation. Seven times within sixty years Crete has revolted, and as many times the Powers have taken her by the throat and thrust her back again under Turkish rule; and every time it has been done because the Great Powers do not propose to permit any people under Turkish rule to become their own masters, and they have not yet been able to arrive at an understanding among themselves as to how these subject countries shall be divided. Failing to agree as to a division among themselves, they stood in an armed circle about Armenia and were accessory to the murder of a nation.

If the Greeks were let alone, they would invite a very sharp struggle with the Turks, but all the European provinces would be in a blaze. The Greek fleet would never let the Turkish fleet out of the Dardanelles, and as a result, not only Crete, but Thrace, Epirus, Albania, and the Ægean Islands would be liberated. This is what would happen if Europe stood aloof; but this natural solution is not permitted by the Powers. What they want to settle is what each would make or lose by such a revolution. Russia wants Constantinople, Thrace, Macedonia, Albania, and Crete; Austria already practically controls Bosnia and Herzegovina, and is bent on owning Salonica; France wishes to keep on a friendly footing with Russia, and would like to fall heir to Syria when the final distribution of the Turkish spoils is made. Forty-four years ago England refused the settlement of the Turkish question urged by the Emperor Nicholas I., who proposed that neither England nor Russia should take possession of Constantinople; that Roumania, Bulgaria, and Servia should be independent States under the protection of Russia; that in the event of the fall of Turkey, England should take possession of Egypt and Candia. This solution the English diplomatists refused, and the disasters of the Crimean War followed.

As a matter of fact, the occupation of Constantinople by Russia is admittedly no longer of any importance; it is a matter of indifference to England whether or not Russia is in possession of Constantinople. Russian influence in the Far East, as has been many times pointed out of late, has, for the time being at least, entirely eclipsed English influence. The Prime Minister of England has admitted that English policy has been wrong for forty years; the people of England are apparently rapidly coming to the same conclusion. The moral sense of England is against continuing a policy which was a blunder from the start; which has involved the English Government in responsibility for some of the greatest crimes of modern times. The so-called European concert not only has an immoral basis, but, like everything else which rests upon such a foundation, there is no reality in it. It becomes clearer at every crisis that there is no real agreement between the Great Powers; they are following a hand-to-mouth policy of inaction. The air of the Old World has become suffocating; it is time to break a window; and it is very evident that unless England or France has the moral courage to withdraw from an unnatural, blundering, and wicked combination, sooner or later that war which everybody dreads will come, both as a result and a penalty; and the sooner it comes the better, if Christendom has to choose between war and the spectacle of the Great Powers bound hand and foot by an iniquitous compact.

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Biblical Discussion

The present widespread interest in the Bible must be encouraging to all those who believe that Bible study promotes a knowledge of religious truth and inspires to a healthful religious life. It is feared by the timid chiefly, as it seems to us, because they do not discriminate between three classes of questions which are quite distinct: questions concerning inspiration, concerning Biblical criticism, and concerning interpretation.

Into the first category fall such ques-

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tions as these: Is the Bible inspired? Are all its books equally inspired? What is the nature and degree of inspiration? Does it equally affect all topics treated in the Bible, or only moral and religious topics? Does it involve infallibility, or is it consistent with human error? Into the second category fall such questions as: When and by whom was the Pentateuch written? Are the books of Esther and Ruth to be regarded as strictly historical, or as partly historical and partly romantic? Is the Book of Jonah a parable or a history? Is the Song of Songs an allegory or a drama? Is the Book of Job an epic poem in which different views are represented for the purpose of eliciting a final truth, or a series of prophecies in which the utterances of Bildad, Elihu, Job, and Jehovah are equally inspired and authoritative? Into the third category fall the general questions: What are the doctrines and what the principles of life inculcated in the Bible, when it is properly interpreted?

These classes of questions are evidently correlated, but they are also evidently independent one of another. It is clear that a man might believe that Moses wrote the whole Pentateuch, but think Moses not inspired. He might, on the other hand, think that Deuteronomy was written by an unknown prophet centuries after Moses, who was inspired. He might think the Song of Songs to be an allegory, but a misleading allegory. He might, on the other hand, think it to be a drama of love, but inspired for the purpose of inspiring women to pure and faithful love. He might think the story of Jonah a history written by the prophet himself, and believe that he needed no inspiration to record his extraordinary adventures. He might believe it to be a parable written by an inspired prophet for the purpose of teaching the truth that God's mercy includes the Pagans as well as the Jews. In short, he might hold the traditional view of the date and authorship of the books of the Bible and believe them uninspired; and he might hold the modern view of the date and authorship of the books of the Bible, and believe them to be inspired.

Similarly, the answers to the questions coming under the third category do not depend upon the answers given to the first and second. The Orthodox Friend and the Episcopalian both believe that the New Testament is inspired, but they differ widely in their interpretations respecting its teachings concerning the sacraments. So the Calvinist and the Arminian equally insist on the inspiration and authority of the Apostle Paul, but draw from it very different conclusions respecting the sovereignty of God and the free will of man.

The questions which are now agitating the religious world are neither the theological nor the interpretative. They are neither the question whether the Bible is inspired, nor the question how the Bible shall be interpreted. All evangelical scholars agree in regarding the Bible as in some sense inspired. All evangelical scholars, too, agree in deducing from the Bible certain great fundamental doctrines such as the personality of God, the law of righteousness, the divinity of Jesus Christ, the forgiveness of sins through his sacrifice. This belief in the inspiration of the Scripture on the one hand, and in its Gospel teaching on the other, is entertained as strenuously by Dr. Driver as by Principal Cave, by Dr. Briggs as by Dr. Green. The questions at issue between these two schools are questions respecting the date, authorship, and literary character of the various books, chiefly of the Old Testament. They are important questions, and they will undoubtedly throw light on the theological problem, What is the nature of inspiration? and on the interpretative problem, What conclusions respecting truth and life are to be drawn from the Bible? But only indirectly do they affect these questions. To believe that Moses did not write the Pentateuch is not to throw doubt upon the Ten Commandments. To believe that David did not write the One Hundred and Third Psalm is not to throw doubt upon the truth that God forgives the iniquity of his children. To believe that the fifty-third chapter of Isaiah was written by an unknown prophet about a century after the lifetime of the author of the first chapter of Isaiah is not to throw doubt upon the truth that God confers life upon his children through the sacrifice of a suffering Messiah. Indeed, we believe these spiritual truths are confirmed and strengthened by the conclusions of the New Criticism, as far as the New Criticism has

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reached any conclusions. But whether this be so or not, it must be certain to any one who believes in the inherent worth of the Bible, and in the capacity of man to study it, that the only results of the study will be to give clearer and more rational views both of its divine origin and of its divine teaching.

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Henry Drummond

Professor Henry Drummond will rank in the future among the prophets of this epoch, because he at once foretells and gives promise of a future epoch to grow out of it. We have had spiritual teachers of great beauty and power, like James Martineau and F. D. Maurice, who knew little or nothing about the physical sciences; and scientific teachers, like Darwin, Huxley, and Tyndall, who possessed little or no spiritual vision. The former class have based their convictions on their intuitions, the latter on their observations; and neither have had much respect for the intellectual processes of the other. Attempts at reconciliation have been made —now by scientists endeavoring, like Professor Huxley, to show a basis for at least ethical life without vision, again by religionists without number, endeavoring, by successive reinterpretations of Scripture and by constant criticism of science, to put religious teaching on scientific subjects in harmony with science. But Professor Drummond was one of the first to approach the religious life in a scientific spirit, to recognize the reality and trustworthiness of spiritual phenomena, and at the same time analyze them by the methods of science. In his "Natural Law in the Spiritual World" he frankly conceded, by the very title, all that scientists had ever claimed, while he claimed what scientists had never conceded; for, on the one hand, he affirmed the reality of regeneration, conversion, sanctification—that is, spiritual life—and, on the other, he declared that they were under the reign of natural law. He projected natural law into the spiritual realm. And this, logically carried out, involves equally the belief that revelation, incarnation, sacrifice, miracles, are also under the reign of natural law. In this radicalism lay the charm of Professor Drummond's first great essay to the lay mind, and its capital defect to the theological mind. Religious phenomena were transferred to the scientific realm. They were no longer conceived as due to arbitrary interferences—only, therefore, to be accepted on authority and studied empirically; they were seen brought under law and subjected to scientific investigation. To the pure ecclesiastical thinker, this appeared an entire surrender of all supernaturalism. Professor Drummond was regarded either as a professed teacher of religion who had gone over to the enemy, or an enemy of religion who had entered the Church camp in false regimentals.

His next contribution, "The Greatest Thing in the World," was, in the eyes of the ecclesiastical thinker, no better. For the greatest thing in the world was not a dogma nor an order, but a spirit; not a creed nor a church, but love. The charm of this little book lay not merely in its skillful analysis of Paul's Ode to Love; it lay in its new application of the principle elucidated in the previous volume, in its bringing love under the reign of law, showing it subject to scientific study, demonstrating the truth of Browning's aphorism, "All's love, yet all's law." In this little book Professor Drummond showed, the more effectively because wholly unavowedly, that he had surrendered nothing of religion, because religion is nothing but the life of love, not any analysis or explanation of that life. And in his next considerable contribution to human life and thought—"The Ascent of Man"—he exemplified the truth common to both the previous publications, in the chapter on "The Evolution of a Mother," which is at once one of the most beautiful of prose poems and one of the most vigorous of scientific essays. In that chapter science walks radiant with the life of religion, and the reader sees that truth is best known when the heart combines with the head in searching for it.

In the work which Professor Drummond has thus done he is only a pioneer, and as a pioneer he is not alone, but shares the glory of his prophetic service with such men as Le Conte and Bushnell. But in one respect he surpasses both—in that he is more a seer than the former and more a scientist than the latter.

In his person, as in his writings, Pro

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fessor Drummond conjoined the prophet and the scientist. His face was classical, and through its finely cut features, as through a transparency, shone a wonderful soul. He was modest to a fault; and refused to preach, save to students or in a university town, where he preserved the position of teacher rather than that of preacher. Criticised severely, misrepresented grossly, attacked now by scientists as unscientific because he believed in the Voice of the spirit, and now by theologians because he believed in the revelations of nature, he never entered into controversy, and, so far as we know, never replied to his critics. He was as gentle as a lamb and as courageous as a lion, and neither fought nor feared. Young men thronged to hear him because his manly nature appealed to their manliness, and because he solved their doubts without asking them to deny their reason. We speak of him as a pioneer, because we believe he is a harbinger of a better future, when the excessive analysis of our time, with its extreme specialization and its inevitably resultant skepticism, will give place to a synthesis in which faith and reason—the constructive and the analytic faculties—will work together in forming a true conception of the two worlds of matter and spirit, under the Law of the one Infinite Mind and directed by an Infinite Love to beneficent ends.

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Lenten Thoughts

Christ's Last Words: "Son—Mother"

Before the Cross the mother of Christ and the beloved disciple were standing. Their eyes were fastened upon their dying Lord. Their hearts were racked with anguish in the contemplation of his suffering, and in the consciousness of their inability to help. They could offer no drink to the parched lips, nor cool with caressing hands the fevered brow. They could do nothing to assuage his sufferings; could only share them. But, with the strong tenderness of skillful love, he assuaged their sufferings by bidding them look away from him. "Mother," he said, "look at thy son; son, look at thy mother." And from that hour, it is said, John took the mother to his own home.

The best comfort in our afflictions is found in rendering service to others. There is a selfishness in sorrow as well as in joy. When we forget ourselves in endeavoring to comfort some other sufferer, we find comfort ourselves. We gain strength in giving strength. As when Lazarus came forth from the tomb, Christ bid the sisters loose him and let him go, and so, by summoning them to an active service of their as yet imperfectly emancipated brother, gave vent to hearts endangered by a too sudden and great reaction, so to his mother and his disciple, by directing their thoughts from useless sympathy to useful service, he gave the only relief possible to hearts throbbing with anguish unsupportable. As John conducted his mother back to his temporary home in Jerusalem, his care of her diverted his thoughts from the horrors he had just witnessed. As she busied herself in preparing their evening meal, her offices of love for one she could serve alleviated the recollection of the Sufferer to whom she could give no service. In comforting one another each found self-comfort. It is always so. The mourner who turns from the death-bed of a dearly loved friend—wife, husband, father, mother—to render some service to another sufferer at his side, finds in that service his own best consolation. Stricken soul, look! at your side stands a mother or a son who needs your offices. In thinking of another and forgetting yourself Christ bids you find your way out of the Valley of the Shadow of Death.

Every Lenten season Christ repeats to his disciples these Last Words from the Cross. We best honor him, not by weeping at his feet, but by following in his footsteps. When he sees us standing before his crucifix—whether carved in stone, painted on canvas, or constructed in our own imagination—and indulging there in the luxury of pious grief, he still says to us, "Son, behold thy mother. Mother, behold thy son." "Turn your thoughts," we seem to hear him say, "from my sufferings. You only add to them by weeping over them idle tears. Look at the sufferer by your side, and assuage my grief by serving those for

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whom I have suffered." The piety which does not inspire the soul to practical philanthropy is a spurious piety, for it disregards the last injunction of the Lord whom it vainly imagines it adores.

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The Spectator

The Spectator the other day ran across an amusing explanation of a clear case of plagiarism. The Spectator will name no names, for no editor can be expected to keep track for detective purposes of current literature, and no editor desires to have his publication unnecessarily advertised as the purveyor of stolen wares. Yet, after all, ought not an editor to feel flattered rather than mortified to find that he has recognized merit in the person of an unknown bard, even if the merit be borrowed? The Spectator, in passing, throws out this consoling suggestion—which, speaking of plagiarism, is by no means an original suggestion, simply one that has impressed him—and comes to the incident, which was this: A certain minor magazine published a certain fine poem. The name attached to it was not one generally familiar to lovers of poetry. The verses turned out to be, in point of fact, a portion of one of Miss Adelaide Procter's poems transcribed *verbatim*. When the editor asked for an explanation, the author replied (the Spectator quotes the editor himself) "that a manuscript copy of the poem [Miss Procter's] was on his desk, and was sent to the editor by mistake."

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A man with so daring a genius for invention when squarely cornered ought, so it looks to the Spectator, to stand in no need of resorting to pelf, since he must certainly have a possible career as a fiction-writer, if not as a poet. And, after all, is not the appropriation bodily of somebody else's work to be preferred to such appropriations as those of that poor unfortunate Robert Montgomery—immortalized because Macaulay wrote an essay to "show him up," as our newspapers would say—who stole a thought from Dryden and "marred it in the stealing"? The Spectator is sure that most authors would choose the former compliment, had they the option. And here the Spectator must acknowledge that he has always thought a little less of Macaulay for writing that essay—the too palpable purpose of which, it has seemed to him, was to display the learned author's wonderful powers as a literary detective rather than to end that "puffery" which stills remains with us even unto this day. The Spectator must also confess—and in this he does not expect the approval of his friend the editor—to a sneaking sympathy with the victims of literary detection. He has never quite recovered from the revulsion of feeling in after life in chancing upon the sequel of a Sunday-school book which made a deep impression at the time. It was the story of a gifted young man, who, being hard pressed and knowing that much was expected of him, appropriated for his "commencement piece" the prize oration of a certain eminent lawyer. Unluckily, that commencement fell in a year when that lawyer's class came back for a reunion, and he was himself one of the audience. The similarity to his own performance struck him instantly, and soon the very words of twenty-five years before recalled themselves to his memory. He touched his companion, a member of the Faculty, on the shoulder, and in whispered tones preceded the young man, sentence by sentence, in his oration. That young man's proud hour of graduation proved the hour of his overwhelming disgrace. The moral of it sank deep into the Spectator's boyish heart. He grew up with an almost morbidly exaggerated view of the enormity of the offense. In after years the Spectator often visited the town where the hero (or villain) of the story was subsequently settled as a pastor. He had the reputation of a kindly man, sincerely anxious to do his duty, but always more or less under a cloud of suspicion, owing to that youthful indiscretion, to use no harsher term of the dead.

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The Spectator simply tells the facts as he understands them, and makes no attempt to argue the case. Very probably the Sunday-school book was right. But ever since the Spectator has given his sympathy to the detected. And it is curious how many cases of the kind there are, if one has a fairly retentive memory. On a single Sunday some time ago in New York the Spectator heard two plagiarized sermons. The preacher of the morning was soon after exposed in the newspapers. The preacher of the evening borrowed his sermon with equal openness (the Spectator found it almost word for word in a published volume when he looked it up on Monday), but no one else recognized its source, at least so far as the Spectator is aware. That is the way things so often fall out.

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But the Spectator is traveling far afield from the thoughts that were in his mind when he started out. He was not then thinking particularly of bold, unblushing plagiarism—except when amusingly redeemed, as in the

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instance given, by an equally unblushing audacity of explanation. He had been verifying a phrase in Gray's immortal Elegy, and was set to wondering by the familiar words whether specific acknowledgment ought not to have been made of the poet's great indebtedness to the classics; whether, for example, the stanza beginning, "For them no more the blazing hearth shall burn," ought not to have been credited to Lucretius, from whom it is an almost literal translation. Of course Gray must have known that scholars would recognize the source of his classical imagery—there was no deception in their case—and it would hopelessly mar the dignity of such a poem to stud it with asterisks directing the unlearned to explanatory footnotes. Indeed, borrowing from a foreign language, but especially a dead tongue, is an art in itself. The process is so delicate that it complicates ordinary distinctions by its delicacy of originality. So the Spectator reached no conclusion.

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And this reminded the Spectator of undoubted cases of unconscious borrowing. These oftenest happen when the writers are most eminent. From fecundity of imagination and exceptional power of expression they are the least dependent for suggestion or stimulus on what others have written, yet from the wideness and fullness of their reading they run the risk of sometimes appropriating another's striking thought without recognizing it. In such cases the severest censor would not, for the very absurdity of it, dare to suggest anything beyond the curiousness of the fact. For this reason, in these days when an alert memory is so overcharged with the things to be remembered, there is comfort in the discovery that the most accurate and discriminating memories are occasionally at fault. The Spectator ran across a case of this kind in a noble book, John Fiske's "The Idea of God." Mr. Fiske is pre-eminently one of those whom Matthew Arnold would describe as thinking straight and seeing clear. He once received the unique compliment of the acknowledgment that he had explained Darwin to Darwin. That is, the great scientist wrote to thank Mr. Fiske for his comments on his (Darwin's) works, because their luminous clearness had made plain to him some of his own thoughts whose full meaning he had only partially appreciated when he gave them expression.

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So much it may be permitted to say in passing, perhaps superfluously, of Mr. Fiske's rank in the world of thought and letters. It accentuates what the Spectator wishes to emphasize—Mr. Fiske's remarkable gift of apprehension, his power of absorbing, assimilating, and developing the thoughts of another as if they were his own—a supreme test of originality of mind. The passage from "The Idea of God" to which the Spectator refers is the close of Chapter I. (page 45), and reads as follows: "As in the roaring loom of Time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God." Any one who is fresh from reading "Sartor Resartus" will recall the same image characteristically elaborated by Carlyle. The passage in Chapter VIII. is as follows: "So that this so solid-seeming World, after all, were but an air-image, our Me the only reality: and Nature, with its thousand-fold production and destruction, but the reflex of our own inward Force, the 'phantasy of our Dream;' or what the Earth-Spirit in 'Faust' names it, *the living visible garment of God:*

"'In Being's floods, in Action's storm,
I walk and work, above, beneath,
Work and weave in endless motion!
Birth and Death,
An infinite ocean;
A seizing and giving
The fire of Living:
'Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by.'"

As every one who is familiar with Mr. Fiske's philosophical writings appreciates, he is saturated with both Carlyle and Goethe. The imagery, therefore, came to him of itself, seemingly spontaneous, self-born. And the Spectator, in pointing out the similarity of thought but the difference in expression, cannot forbear noting how much simpler and nobler, and therefore how much more striking and impressive, is Mr. Fiske's one sentence. It leads him to suggest that if Carlyle and Goethe had read that one sentence they might have been tempted to pay its author the same compliment that was paid him by Darwin.

The New York "Journal" complains, with justice, that The Outlook last week, when it commended the work of Professor E. W. Bemis in showing the New York Legislature the reasonableness of the demand for lower gas rates, omitted to say that he was employed as an expert commissioner by the "Journal." We gladly rectify the omission, and frankly say that Professor Bemis's work reflects a credit upon the "Journal" of which that paper just now stands sorely in need, when it, together with the "World," is being expelled from numerous clubs and libraries frequented by reputable men. There are both energy and intelligence in the office of the "Journal," and some excellent work appears in its columns. It is a pity that this work should be obscured by a mass of vulgarity and demagoguery.

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The Negro as a Farmer

What the Tuskegee Conference Shows

By Herbert W. Collingwood

Managing Editor of the "Rural New Yorker"

IT was largely the hand labor of the negro that cleared the agricultural South out of forest and swamp. This work was done by the muscle of the negro guided by the brain of the white man. At the North, muscle and brain were in the same body as free labor. In the South they were separated—master and slave. The war broke up the old connection between them, and established a new order of things. In the old days muscle obeyed brain because it was forced to do so. Freedom changed that by providing a new motive for obedience. When white men have been set free, it has been but a question of time before muscle and brain came together—making a skilled workman. It is time to ask whether such history is to repeat itself with the black man. Is it possible for the American negro to become a skilled farmer?

It was with this question in mind that I attended the recent Negro Conference at Tuskegee, Ala., expecting to meet there the highest type of the black man that the South has yet produced. At the North we call such meetings "farmers' institutes," and we expect that those who attend them will fairly represent the progress and intelligence of the local agriculture. I have attended many such meetings, but I never before found so much of hope and promise for what one may call every-day agriculture as was evident at the Conference at Tuskegee. There were about nine hundred working farmers present. Most of them came in wagons or on muleback. Several of them told me that they had driven in this way over forty miles, taking several days for the trip. These black men represented at least $350,000 worth of farm property. About seventy of them reported their farms absolutely clear of debt, while forty more expected to pay their mortgages within two years. Let us remember that some of these men were old-time slaves. All started with nothing save their own muscles and such skill as they could pick up by the way.

This is the way one old man put it to me:

"I was worth $1,000 to my old master—now I am worth four times as much to myself. It's taken me mighty long years to earn my value. Some of these *white* men wouldn't have to work half so long to earn what *they* were worth!"

There is a condensed truth in that statement. Where in the Gulf States can one bring together an equal number of "poor whites" who can show a greater combined valuation of real estate, more men who have bought and paid for farms, or more men hopeful of the future of themselves and their children? Why is it not fair to judge the progress of the negro race by comparing it with the progress of the white working farmers?

It seems to me that the Southern people have treated the negroes about as they have treated their soil. It has been all surface culture. Neither the plow nor the thought has been put *down* into the rich, undeveloped material. The South has lived on the upper three inches of its soil without dreaming that down below the point of a one-mule plow there are vast stores of plant-food. After years of scratching and leaching, the soil is abandoned as an "old field" It is just so with the negro. The Southern people seem to have hardened his hand without trying to get *inside* of his head and heart.

At Tuskegee, Professor Carver has conducted a unique and striking experiment. He brought seeds and bulbs such as he had used for testing Iowa soils, and planted them in soil taken from an abandoned "old field," which had been cast out as worthless for cropping. Without adding an ounce of fertility, but by simply stirring up the soil and adding water,

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he has grown wonderful crops, and produced one of the most striking object-lessons I have ever seen.

Now, what Professor Carver has done with that abandoned soil by letting the air, sunlight, and water get into it, Tuskegee seems to be doing to the negro by letting ambition, skill, and thought get into his head and heart. It was crude negro labor, badly directed, that wasted many of these gullied old fields. Skilled negro labor must now restore them. The old-time shallow farming has cut down the selling value of these abandoned fields by 50 per cent., while reducing their productive capacity by only 10 per cent. Here is a premium of 40 per cent. to be paid to those who know how to take advantage of it. So far as I can judge, the negroes are learning how to take advantage of this condition faster than the small white farmers.

The South has been cursed by the use of chemical fertilizers. I am quite certain that 80 per cent. of the Southern farmers are in debt to the fertilizer dealers. It is easy to apply fertilizers—so easy, in fact, that in many sections stock-growing and grass-farming have almost become lost arts. In the way of fertilizers, the cheap phosphates of South Carolina and Florida mixed with cotton-seed meal are largely used. As a result the soils have been drained of potash and exhausted of organic matter, so that in dry seasons whole fields will bake like an immense brick. The Southern farmer would not drive into town to buy his supply of biscuit or corn bread, because he knows that these articles cost less when made at home. If the cook left the salt out of his bread, he would quickly know it. The negroes at this Conference are certainly beginning to understand that home mixing of fertilizers is as comparatively economical as home bread-making. They also begin to see that potash is as necessary to their soils as salt is in their bread. "Potash, green manuring, and deep plowing!" That is the Tuskegee prescription for a sick soil.

But thousands of white men do not and will not study out such matters—can we hope that negroes will solve them?

Yes, I believe it, because the negro is of the more teachable race. He is anxious to learn. He is hopeful for the future. I have found white farmers of the North and West generally unhappy and discontented. They have better times behind them. Years ago, when their land was richer and prices higher, they were prosperous, and they judge the present and future by comparison with the past, and find themselves at a disadvantage. It is just the reverse with the negro. His evil days are behind him. If he now has a little home where ten years ago he had nothing, he looks hopefully forward to the time when he will own a farm. Better days are ahead of the negro—they are behind too many white men.

One single day at Tuskegee will convince any fair-minded man that the old theory that negro blood cannot absorb the principles of science or acquire skill has been thoroughly leached out of the ashes of old-time prejudices.

The confidence which these negro farmers have in their teachers is almost pathetic. One old farmer stood up in the Conference and said:

"I'se gut one boy at dis yere school, an', fer God's sake, Mr. Washington, git fru wid him soon's you kin an' send him home, fo' I need his help to git de troubles out de way!"

Professor Carver goes out among these farmers with pictures and charts showing old fields and how they may be reclaimed, and pictures of plants and animals. In the afternoon he will talk to the children at the school-house, and in the evening the farmers come with their wives and larger children. At these meetings such questions as, "Why do we plow?" "What makes a good fertilizer?" "How does corn grow?" etc., are discussed.

The questions asked by these grown-up children are often absurd, but they come out and are patiently explained and answered. There are plenty of white men who go to farm "institutes" and assume a wise look at such words as oxygen, carbhydrates, or phosphoric acid. They know absolutely nothing about them, but they will not ask questions, through fear of betraying their ignorance—for the dignity of the white man must be maintained at all hazards! The negro, on the other hand, starts with a reputation for ignorance. If he asks a foolish question and every one laughs, he can laugh too, for he has not lost any of his dignity; and if he receives

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an answer, he is, to that extent, better off than the white man.

Our agricultural colleges and experiment stations are often criticised because they do not reach the poorer class of farmers. It is a fact that most of their work is intended for men of some education and those who conduct extensive operations or who have some working capital. I do not know of any agricultural institution at the South that has succeeded in gaining the confidence of the ignorant poor whites as Tuskegee has enlisted the negro farmers. I should judge that, if the poorer white farmers are to rise at all, it will be indirectly through the influence of these educated negroes rather than by the direct influence of the educated whites.

Mr. Washington is wise in urging his students and graduates to stay away from the towns and cities. The negro's place is in the country, among his own people. There he will find chances that the town cannot offer. In New England, fifty years ago, the skilled mechanic or farmer could go back to the little country village with its small water-power and its central location and open his shop or start his farm with a fair chance of success. That chance has now largely passed away. Modern business, with its vast combinations and improved machinery, has crowded out the single skilled man. He is now only one part of a great establishment. The negro race could not thrive and develop in New England; competition would crush it before it could acquire skill.

In some respects the South is where New England was fifty years ago. The great factories and great business establishments have not sent their busy fingers out to the little water-powers and village centers. The skilled man may set up his modest shop and put brains into the cheap iron and lumber or build up the gullied "old fields" with a fertilizer of thought and common sense! Here is the chance for the Tuskegee graduate. The development of the South has been held back for his benefit. Back in the country among his own people, as farmer, mechanic, and teacher, he will gain a home and build up a modest business, while his influence and example will spread like bacteria through the neighborhood and work for good. I do not believe that Northern farmers of moderate means can compete with these educated negroes in producing the staple products of the Gulf States. I cannot see why "the New Black Man" is not in a fair way to monopolize the skilled labor of the lower Gulf States within twenty-five years.

I should say that the students at Tuskegee and the farmers who attended the Conference fully realize this state of affairs. They are, unquestionably, anxious to grow and learn so that they may take advantage of it. That is certainly true of the one hundred or more with whom I talked personally. It may be said that the men who attend such a conference are not fair representatives of the average Southern negro. It may be that certain classes of negroes are not gaining in prosperity or manliness. The most conservative man, however, would be forced to admit that this Conference shows unmistakably that the possibilities of the race were never brighter.

I am convinced that among the better class of negroes there is a growing desire to own land and to cultivate that land intelligently. Such negroes are certainly learning to economize. The ambition of home-building is teaching them self-denial. They learn to avoid the mortgage. Their questions grow shrewder and more intelligent. They are building better houses and giving their women better treatment. They find that white men want their trade and will work hard to secure it when it is worth working for. The most hopeful sign is the fact that the race is at last producing its own leaders—men who are well qualified to lead the way.

I asked a number of these negro farmers what they would do with $100 if they could get that amount ahead. They invariably replied that they would buy more land, improve their houses, or buy some finer stock The whole spirit of the Conference was one of hopeful progress.

I well remember how gatherings of farmers were entertained fourteen years ago at the Michigan Agricultural College where I was a student. We were never able to attract so many working farmers as were found at Tuskegee, and we never entertained them so well. To me it was touching to see the trim, neat students at Tuskegee treating their parents and friends

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with so much consideration and genuine dignity. Only one generation stood between the old-time slave and the young man who will graft the science of agriculture upon the hard and sturdy stock of slave labor.

I heard of one negro farmer who works a large farm with Italian laborers; while dozens of old slaves have been able to buy the farms upon which they formerly served. The negroes who flock to the town do not, as a rule, succeed; but, so far as I can learn, the Tuskegee students are generally prosperous, while those who attend the Conferences show material progress from year to year.

The Theology of an Evolutionist

XI.—Evolution and Miracles

By Lyman Abbott

THE reader of this paper will hardly understand it unless he first reads the preceding paper in this series.

A miracle is not a violation of the laws of nature, nor a mere marvel or wonder. In the New Testament, as we have seen, four words are used to designate what we call a miracle; namely, "wonder," "work," "power," and "sign." Combining these words, a miracle may be defined as an extraordinary event arresting attention and awakening *wonder*, accomplishing some beneficent *work*, and serving by its manifestation of a superhuman *power* as a *sign* of a divine message or messenger. Such an event may either be in accordance with human experience or may transcend human experience. The first is as truly a miracle as the second: what constitutes it a miracle is not that it is an event out of the ordinary course of nature, but that it serves effectually as a sign of superhuman power in the accomplishment of a moral end. The two greatest miracles of the Old Testament are not events transcending human experience; they were wrought by what we customarily call natural forces and in accordance with what we call natural laws. What made them miracles was such an evident connection with a moral end that they served as signs of the directing presence of a moral Person, possessing superhuman power. The first of these miracles was the destruction of the Cities of the Plain, the second the passage of the Red Sea by the children of Israel.

The desolate region of the Dead Sea is a perpetual attestation of the awful work of destruction wrought there in some early age by a combination of earthquake and volcano. The now extinct volcano furnished the fire and brimstone which Jehovah rained from heaven. The accompanying earthquake was the means by which he overthrew cities which the inhabitants had fondly imagined were built to endure forever. The bitumen with which the soil abounds, set on fire by subterranean heats, made the smoke of the country to go up from the plain as the smoke of a furnace. The fall of saline ashes from the volcano caught and incrusted the belated fugitive and arrested her flight. In the destruction of the Cities of the Plain, narrated in the Book of Genesis, there is nothing more difficult for an evolutionist to believe than in the accounts of the destruction of Lisbon by earthquake as narrated in secular history. Nor is it made more incredible because a sacred writer saw in it a sign of divine judgment on cities wholly given over to infamous wickedness.

The other great miracle of the Old Testament, that which is indelibly connected in Jewish history with the birth of the nation, the passage of the Red Sea, is distinctly attributed by the sacred historian to what we call natural causes. "And Jehovah," he says, "caused the sea to go back by a strong east wind all that night, and made the sea dry." The traveler may to-day pass over the roadway, with marshes on either side, where once on one side was the sea and on the other a shallow bay, and he may see the dangerous quicksands where Pharaoh's chariot-wheels dragged heavily. He may thus see in the topography of the locality a witness to the scientific probability of the incident so graphically described by

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the sacred historian. So long as high winds and ebbing tides uncover beaches along the sea, and returning tides and changing winds recover them, so long he will find nothing in the doctrine of evolution incongruous with the belief that Israel passed over a ford thus prepared, and that Pharaoh's host following were caught by the returning tide and overwhelmed in the treacherous sands. There is nothing, then, in this narrative more difficult for a scientist to believe than in the account in our own history of a protecting fog under cover of which Washington's army escaped after the battle of Long Island, or in that of the incursion of the sea, in the history of the Netherlands, by which the siege of Leyden was raised in the days of William the Silent. Whether these events occurred is, therefore, simply a question of history. The evidence of the destruction of the Cities of the Plain is to be found in the aspect of the Dead Sea valley, which bears witness to a dreadful catastrophe in the remote past. The evidence of the passage of the Red Sea is found in a tradition wrought into the history of a great people, repeated in their songs, celebrated in their great national birthday, and incidentally confirmed by the physical characteristics of the region, which at once interpret the account and confirm its accuracy.

The other form of miracle transcends human experience. It presents to us a phenomenon unlike any with which we are familiar, and must either be left unexplained, or explained, if at all, by hypotheses not, indeed, irrational, but confessedly unproved. Most of the miracles of the New Testament are of this description. It is true that there are in the cure of nervous diseases, and especially in the control and cure of the insane by a strong and dominant nature, some analogies which throw light upon certain cures wrought by Christ and narrated in the Gospels. It is true that the triumph of medical science in restoring life to persons who, according to all the tests we know how to apply, have appeared to be absolutely dead, suggests a possible interpretation of some of the cases of resurrection. Yet the great majority of Christ's miracles, including that which is the most transcendent of them all, his own resurrection from the dead, transcend all our experiences of life. All that we can do is, first, to try to state them to ourselves in thinkable forms, and then to ask whether the evidence is such as to warrant our belief in them. I can, within the limits of such an article as this, only illustrate this method by a single instance, that of the resurrection of Jesus Christ, and can do even this only very inadequately.

The accounts of the resurrection of Jesus Christ, as given in the four Gospels, may here be condensed into a sentence: Jesus Christ was sentenced to death; the priests and Pharisees were present to make sure that he should not escape their malice; had he been taken from the cross before death was assured, the centurion would have paid the penalty of his neglect with his own life; and, finally, the death of the crucified was demonstrated before the body was taken from the cross, by the thrust of the spear into the side. The body was buried in the tomb on Friday evening. On Sunday morning the disciples came to the tomb to find it empty; they were in despair, thinking that the body had been stolen; nor was their despair overcome until after repeated appearances of the risen Lord to them, singly and in companies. This is the account. Is it so far consistent with what we know of God's way of doing things as to be inherently credible? If so, is it sufficiently attested by adequate evidence to be credited? My answer to both these questions is in the affirmative.

I. What is God's way of doing things, according to evolution? It is to develop life by successive processes until a spirit akin to His appears in a bodily organism akin to that of the lower animals from which it has been previously evolved. This bodily organism is from birth in a state of constant decay and repair. At length the time comes when, through disease or old age, the repair no longer keeps pace with the decay. Then the body returns to the earth, and the spirit to God who gave it. This disembodying of the spirit we call death. There is at death an end of the body. It knows no resurrection save in grass and flowers. The resurrection, the *anastasis* or up-standing as the New Testament calls it, is the resurrection of the spirit. The phrase "resurrection of the body" never occurs in the New Testament. But every death is a res-

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urrection of the spirit. What we call death the New Testament calls an "exodus" or an emancipation from bondage, an "unmooring" or setting the ship free from its imprisonment.[1] The spirit is released from its confinement, and this release is death. Death is, in short, not a cessation of existence, not a break in existence; it is simply what Socrates declared it to be: "The separation of the soul and body. And being dead is the attainment of this separation; when the soul exists in herself, and is parted from the body, and the body is parted from the soul—that is death."[2]

The Christian who holds this view of death and resurrection believes that that occurred to Jesus Christ which occurs to all God's children at death: the spirit was separated from the body to exist in itself. In this general belief in a phenomenon transcending experience there is nothing more inconsistent with evolution than in belief in the separation of the child from the mother at birth, or in the belief that the grub issues at a certain stage of its existence from its subaqueous existence and enters upon a new experience as a dragon-fly. In brief, evolution is not inconsistent with the idea that a living creature in one stage of existence is being prepared for a future stage of existence which will entirely transcend the present experience; on the contrary, this is precisely what it teaches us to expect. The only real question in respect to the resurrection of Jesus Christ is not, Is it incredible that the resurrection took place? but, Is it incredible that it was followed by such appearances to the disciples as to bring it within the range of their observation, and afford them tangible evidence that it had taken place? Such an appearance is certainly extraordinary; but it appears to me not at all incredible that either the spirit should have returned to reanimate the body or that it should have given visible evidence of itself as disembodied, for the very purpose of converting what was in Socrates and Cicero a mere vague expectation, into what has become in the Christian Church throughout the ages an assured and certain faith.

II. Assuming that the appearances of Jesus Christ to his disciples after his death are not inherently incredible, are they so attested that we have reason to credit them? An adequate answer to this question cannot be expected to be crowded into a paragraph, when volumes have been written in answering it. I can only say in the briefest terms why I regard those appearances as among the best-attested facts of ancient history.

Literary study has demonstrated that three of the four Gospels were written in less than half a century after Christ's death, that the Fourth Gospel was written within three-quarters of a century after that death, and that in all four we have substantially the testimony of the eye-witnesses themselves, not the product of a later tradition. That these eye-witnesses were not intentional deceivers is now universally admitted;[1] that they were deceived by Jesus Christ, as they would have been on the supposition that he did not really die but only swooned, no one will now pretend to affirm; that their belief was the product of their enthusiastic expectations of a resurrection, as Renan suggests, is absolutely inconsistent with all that we know of these singularly prosaic, unemotional, unimaginative characters, and with all that the accounts tell us of their disbelief in the first reports, and of the frequent appearances necessary to convince them of the fact of the resurrection.

If this, their testimony, stood alone, it would probably be disregarded by the great majority of mankind as unimportant, if not incredible. But it does not stand alone. It is closely related to the most stupendous changes which have ever taken place in the life of the world. Perhaps the least, although the most immediately visible, of these changes is the institution of the First Day of the week as one of universal observance. This day has passed over from Palestine to Greece, Rome, Continental Europe, Great Britain, and America. It has survived changes of government, law, civilization, and language, as well as of ritual and creed. It is alike recognized by Roman Catholic, Greek, Anglican, and Puritan, and is coming to be recognized

[1] Luke ix., 29, English "decease;" 2 Tim. iv., 6, English "departure."
[2] "Phædo," Jowett's Translation, Vol. I., p. 390,

[1] "Only this much need be acknowledged, that the disciples firmly believed that Jesus had arisen."—*Strauss.*

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by Jews, and demanded as a privilege by unbelievers. This day, which neither covetousness nor infidelity has been able to abolish, neither superstition nor legalism to destroy, celebrates nothing and is unmeaning if there was no resurrection of Jesus Christ. Yet this day is but a symbol of changes vastly greater. On faith in that resurrection the Church is itself historically built. Within less than thirty years after it was supposed to have taken place, Paul, in his Epistle to the Corinthians, written, according to the testimony of all critics, before A.D. 60, declared to the Christians in pagan Corinth that their Christian faith was built upon this fact, and that if Christ had not risen their faith was vain. Not only the Church, but Christianity as a historical religion, is founded upon faith in that resurrection. Christianity is not merely a new or a reformed ethical system; it is a message of victory over sin and death. It has appealed not merely to the consciences of mankind, but still more to their love and to their hope. The assurance of immortality expressed in the Easter song, "Thanks be to God which giveth us the victory," has appealed to the discouraged and the despairing, and given them new life. That new life has borne its fruits in a civilization which has always been proportioned to the strength of that faith and hope in a risen Christ. If Christ did not rise from the dead, the Christian Sunday, the Christian Church, and Christian civilization are founded on a falsehood, on a delusion, if not on a fraud. Science requires belief in an intellectual order in the universe. Moral life requires belief in a moral order in the universe. To believe that the whole fabric of Christian civilization is founded on a lie is to believe that in the moral realm causes have no relation to the effects which they produce. It is to relegate us to moral chaos.

It will not reasonably be expected that in two paragraphs in such a series of articles as this the grounds of Christian faith in Christ's resurrection can be adequately stated. All that I have here attempted is to indicate the twofold basis on which that faith seems to me to rest. That faith assumes that God is, and that God is good; that he manifests himself to his children in order that he may bring his children into fellowship with him; that Christ is the incomparable One in human history whose life and character furnish a unique manifestation of the Father of all the living; and, assuming this, Christian faith believes in the manifestation of Christ to his disciples after his death as a demonstration of that resurrection which accompanies every dying: first, because faithful, honest, and trustworthy men have borne witness to such appearances, and, second, because Christian civilization, the Christian Church, and the Christian Sunday are living and perpetual witnesses to such resurrection. Into these two categories fall the evidences which have led the greatest statesmen and jurists—men accustomed to sift and weigh evidence—to accept the visible resurrection of Jesus Christ as one of the best-attested facts of ancient history.

Woman Suffrage in Colorado

By Priscilla Leonard

"THE question," says Mrs. Helen G. Ecob (herself an equal suffragist), "'What have Colorado women accomplished with the ballot?' is inevitable and legitimate." Under this permit, the results of three years of woman suffrage in Colorado can be fairly examined, the writer hopes, without incurring opposition; especially when two points, in the beginning, are postulated: First, that three years is hardly a long enough space for a permanent judgment, making only a kind of trial trip, as it were; and, second, that the women of Colorado, being only one-third of the population, and unusually public-spirited and progressive, form a rather different element in the suffrage from what they would form in the East, where they are both more indifferent and more numerous.

The Eastern advocate of equal suffrage, besides the claim of woman's natural and

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inalienable right to vote, has many arguments of expediency. That the ballot, in feminine hands, would mean better wages for the working-girl; the more efficient management of schools; an advance in municipal reform; a long step toward temperance and social purity; and an inevitable purification of politics—these are the commonplaces of speech with such earnest pleaders. As one listens to them, as one reads their ardent appeals, it almost seems criminal to delay the golden age by refusing to descend into the world's arena and strive for a place in the lists. And the writer confesses that it was with a certain sense of responsibility that, on a recent visit to Colorado, she investigated the question of what had really been accomplished there by this wonderful power which all women are now urged to acquire and exert to the uttermost. If these invaluable results had been found, conversion to the cause of suffrage would have been a personal moral necessity—for no prejudice can or ought to endure before accomplished facts.

As a matter of fact, however, these things were found to be almost totally unaffected by the ballot. Instead, the consensus of opinion showed an entirely different standpoint from that prevailing in the East. "Suffrage is a natural right, a natural law," said one representative woman. "It is bound to come to you in the East, as it has to us in the West. When you get it, you will try to do your best with it, but you will feel, as we do, that its necessity is not in the least affected by its expediency, or even by the abuses that may become associated with it." And this was repeated, in different phrases, by every other suffragist one met. The suffrage was accepted as a fundamental fact, for which no justification was necessary, and from which there was no appeal. "You don't accept it in your State, but it will come just the same," said one thoughtful woman, rather conservative in her views than otherwise, "and you may as well get ready to vote intelligently, for vote you will and must, after a while!" In the face of this, such paltry questions as, "Does it tend toward municipal reform?" "Is the wage of workingwomen increased by it?" "Are politics less corrupt?" "Are women active in school administration?" "Does legislation trend, in any degree, toward temperance and social purity?" "Are the nominations of a better class, in the majority of cases?" were answered (always in the negative) without any feeling that they were vital to the subject. In Colorado, women's wages are just as they are everywhere else; municipal affairs are quite as badly managed; the school elections are corrupt, and no women are at present on the Denver School Board; the laws concerning social purity, the rights of married women, local option, etc., are not yet abreast of some of the Eastern States; and the purification of politics is still an "iridescent dream."

This is not due, be it said, to the inaction of Colorado women. For years before equal suffrage was given to them the feminine third of the population were informing themselves upon political and sociological matters with remarkable earnestness. The Librarian of the Denver Library is authority for the statement that the section on Political Economy has always been more patronized by women than by men. Club life is active in Denver, and the women of the clubs know how to organize and to work. It is said that "during the eight months after suffrage was granted, more books on political economy were sold than during eight years previous. Lectures on economics were given by the best speakers who could be secured. The drawing-rooms of representative women were transformed into lyceums for the discussion of civic duties." There is great and intelligent interest, among the best class of women, in school matters; and in the Improvement Societies of the cities and towns the feminine members have always been most active and fertile in suggestion. Indeed, the suffrage was given almost without being asked for, because it was thought that such public-spirited units of citizenship could not but benefit the franchise to which they were admitted. In one point—the improvement of the order at the polls, and the better choice of polling-places—the feminine element made itself felt at once. "When the new voters discovered that the booths were often located in demoralizing neighborhoods, they petitioned the committeemen for suitable accommodations. The request

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was speedily granted. In one place a church was opened for the novel service. In another, a poor woman was induced by the reward of ten dollars to convert her humble parlor into a polling-booth. With removal from the vicinity of saloons, the temptation to clandestine treating is greatly lessened. A case of intoxication is rarely seen. Election day is as quiet as Sunday. A woman feels no more sense of publicity in going to the polls than in going to church or post-office." This is certainly a gratifying statement, but in other and larger directions the benefit is not equally appreciable. There is no apparent gain, if we consider such gain from the Eastern standpoint of direct improvement in definite lines of public good.

Various reasons are assigned for this failure in fulfillment. One intelligent and progressive woman, who goes regularly to primary meetings, has been a delegate to conventions, and works indefatigably for months before every election among her sisters, gave the explanation that "women will not combine with women or vote for women, to any great extent. They vote with men, and for men, and just about like men. They do not form a separate party, or even an appreciable separate element." This seems to be borne out by statistics. Add one-third to the existing male vote, and divide it as the male vote is usually divided, and the results would be about the same as at present. Even in securing better nominations the new element hardly tells at all. One bit of activity, however, is interesting. The Woman's Club of Denver, with a membership of 650, has a Reform Department of thirty-nine members, one of whom, Mrs. Conine, has just been elected to the Legislature; and, through her, the Club hopes to influence legislation this year upon three points: Civil Service Reform, Indeterminate Sentence, and a new Primary Law, abolishing conventions altogether. These measures, however, were all defeated at the last session, and may meet with the same fate again, in spite of the championship of the Club. And the fact that in such a representative organization less than one-fifteenth of the members have joined the Reform Department is not altogether encouraging.

Another reason assigned for the lack of results is the great present corruption of State and municipal politics. Bribery and bossism, it is said, are too strong to be dislodged in a short campaign, and women, new to political ways, are easily outwitted and outgeneraled. And, thirdly, indifference and inertia among the feminine voters, high and low, are quite as prevalent, the social reformer finds, as among the masculine contingent. It is one of our problems here at home to rouse the male voter to a sense of his responsibilities; and the difficulty only doubles, naturally, with equal suffrage. The old conundrum of "one pig under a gate" may be ungallantly paraphrased. "What makes more trouble than men who will not vote intelligently and conscientiously?" "Why, men and women who will not vote intelligently and conscientiously, of course!"

With this slight and problematical gain, is there any loss? There are, certainly, by common consent, a growing number of women politicians. The women in the State Legislature, it is said, though of undoubted integrity, do not represent the intelligence of the educated women, but only the average standard. One newly elected official is said to have given pledges to the politician through whose influence she won her position, and to have appointed her subordinates at his dictation, and this is not denied. To the enthusiasm of the first vote, when ninety-four per cent. of the Denver women registered and eighty-four per cent. voted, succeeded the indifference shown by a fifty per cent. vote at the next election. At the last school elections a most unfortunate lack of interest was also shown (though the absence of registration or the Australian ballot at school elections may have discouraged feminine voters, and allowed fraud in the returns). Mrs. Peavy, the thoroughly able Superintendent of State Schools, has not been re-elected. A first-rate woman member of the Legislature, from Pueblo, who introduced two valuable reform bills, was not even renominated last fall. And the State Dairy Association, at its January meeting, placed itself on record as follows:

Resolved, That we recommend to the Governor that the person appointed State Dairy Commissioner shall be a man, and one who will give his whole time to the duties of his office.

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In view of all this, Colorado does not seem to have proved the case for equal suffrage as yet; and Wyoming, with her twenty-five years' experience, is far behind Colorado at present in every respect. The Colorado women acknowledge that Wyoming is a great disappointment; but, intrenched in their fortress of "natural right," they are not daunted. "The demand for equal suffrage is one of justice and not of expediency. Justice moves straight on, and never looks back to see if Expediency is following," says Mrs. Ecob, again. To this, on the other hand, it may be answered with a former and abler writer in these pages: "Neither men nor women have any abstract or natural right to vote. There is no duty laid upon the people of the State to extend the suffrage to women on the ground that suffrage is a natural right. There is one, and only one, question to answer in regard to suffrage; namely, Will the further extension of the suffrage conduce to the best political, industrial, and social well-being of the people of the State?"

Between these two standpoints the reader can take his choice. But the preponderance of educated opinion in the United States—especially among women—is still, in the present writer's opinion, firmly with the latter; and a visit to Colorado, in that writer's judgment, is not likely to shake the belief.

College Training for Women

IV.—Life at College

By Kate Holladay Claghorn

ALMOST any girl who has been through college will tell you that she has spent the pleasantest years of her life there, but that she sees now where she could have improved upon her use of those years, so as to have got even more good out of them than she has. For one thing, she thinks that she could have managed her work to better advantage, and could have secured better results with less fuss and fatigue. If she had to do it over, she would try from the start to get the better of her work by taking up her subjects properly; she would separate the important features from the unimportant, grappling with the first with all her mental strength, letting the latter come of themselves, as they will naturally if the main matters are firmly and definitely settled. This is one important method of training the mind as well as of saving labor; for the mechanical student who plods through everything, thick and thin, with the same amount of mental emphasis, is not only wearing herself out by her toil, but is failing to train that greatest of all faculties, which is, indeed, in its perfection, the secret of genius—the selective power of the mind, which gives order, proportion, and perspective to any matter it takes up. Another means of accomplishing the best results in the least given time is to practice a strict concentration when engaged in work. Every student should have some place where she may be by herself to study; if this is not possible, she may and must create a solitude about herself that shall be unbroken until study-time is over. It is surprising to find how much can be done in a crowd, and in a noisy crowd too, if the student determines resolutely not to hear or to see what is going on around her. Very unfortunate is that person, and liable to be very obnoxious to her fellow-students, who requires for her study the silence of the sick-room and the solitude of the desert.

After studying a proper and reasonable time, the student should drop work as completely as she had previously been immersed in it. By so doing she will not only be gaining for herself the renewal of power and vitality that comes from rest and change, but she will be doing the college a service by helping to show where the limit of tasks must be set, beyond which the student must work longer than is healthful or safe, or else cover the ground imperfectly.

When work is dropped, suitable exercise and sociability are in order. The exercise the student takes should be fitted to her individual case. Of late years, in our desire to secure an all-around de-

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velopment, and cultivate the body along with the mind, liberal sacrifice has been paid to the gymnasium fetish. Exercise in the gymnasium has been made compulsory in most of our colleges, in the belief that there is no student whom it will not benefit when it is properly prescribed for the special person. To do good, however, exercise must be attended by two circumstances, one mental, one physical—namely, enjoyment and fresh air. Many students do not enjoy gymnasium work in the least—it seems a stupid, aimless performance in all its diversities; they find the air that floats casually through opened upper windows a poor substitute for the wide and sunlit expanses of that great ocean of the atmosphere that bathes all out-of-doors in its invigorating currents. Gymnasium work is considered necessary from the mistaken but widely spread notion that muscular development is in itself a good thing. The process of developing the muscle is attended by heightened respiration, a quickened flow of blood, a consequent raising of spirits, and greater bodily activity. But the essential part of exercise to the brain-worker is the quickened and purified blood-flow which she needs to feed that greedy blood-sucker the brain. The muscles, too, are blood-suckers, and if, in the process of their development, they swallow up the greater part of the freshened blood, the worker is left with a sense of fatigue in the mind instead of the renewed strength and power she ought to feel. The purification and quickening of the blood can be effected at least as well (and, in the opinion of some who have tried both ways, better) by almost any pleasant activity engaged in out of doors, as by gymnasium practice. That student is wise, then, who, finding herself weary and unrefreshed after gymnasium work, but rested and invigorated by outdoor exercise, frankly and deliberately gets rid of the gymnasium all she can, and walks, rides, drives, wheels, plays tennis or basket-ball, changing the current of her thought as well as of her blood, so that she will return to her books with fresh delight and zest.

Social life is as important to the student as exercise, and is taken to so naturally by the average girl that it is scarcely necessary to recommend it, but rather to suggest the possibility of undue indulgence in its delights. There is an overpowering fascination for the incoming student in the new personalities by whom she is surrounded, and one of her most interesting occupations is to come into relation with them. Before she knows it, almost, she is the member of a "set" or small group, with whom her lot is thenceforth cast, and with whom she is associated in the general estimation from this time on. As these associations are so influential in determining a student's place in the college world, and in affecting her own character as well, the cardinal maxim for this case should be, "Don't be in a hurry." The student should restrain for a bit her first impulsive motions to hand-and-glove fellowship until the glamour of novelty wears off and she knows her ground. It is not always those most in evidence to the newcomer, those who welcome her the most boisterously or who are the most conspicuous at casual meeting here and there, who will prove to be the most valuable friends or the most healthful influences. In her association with the student-body as a whole, the student who pays no attention to "college opinion," the expression of the collective mind, is, like Aristotle's non-social man, either above or below humanity. She must, however, in following it, use common sense and good judgment. College opinion does much that is good to form character and manners, but it also takes some freaky and foolish turns; and while it would be expecting the wisdom of years in the head of youth to think that a student will know just when to conform and when to stand out against the dicta of the collective mind, she must try to make a distinction as best she can by the aid of her own reason. She will remember that the judgment of the college circle is not final, though it will probably embody a certain rough truth in regard to her and her actions that she may profit by.

In her intercourse with the teaching and administrative body the ex-student feels that she would have shown more liberality on the one hand, more independence on the other. A certain lack of the spirit of allowance seems a special feature of the woman's college; the instructors there find that they must be

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extremely careful at all times what they say, since they are sure to be pinned down to every syllable and letter of it thereafter. The wider contact with the world that men have had through so many ages has tended to make them see a little more clearly that abstract formulation is at best a most inadequate covering for the infinitely variable, infinitely complex truth of things, and that verbal expression is a most illusive and ambiguous representation of thought. The student should try to realize this, and to accept in the broadest spirit the instruction offered, not wasting the good of it in niggling criticism of minor inconsistencies and peculiarities. The feeling that truth is so various in its aspects, so hard to catch and define, will also make the student more independent in her attitude toward her instructors. No one mind can adequately formulate the universe; the "answer" in the book and the "doctrine" of the professor do not exhaust knowledge. Perhaps she herself, as a separate and distinct facet in the many-sided crystal of human society, may reflect a gleam of truth uncaught by any of the others. Hence the student will not hang helplessly upon the opinions, views, ideas, and estimates of her favorite professor, but will try to cultivate some of her own. The student will try also not to find her only support in the professor's approval. It is natural for the girl student to lay much emphasis on approval, since all the ages have united in declaring that woman's great function is to please. The wonder is, not that the college girl shows so much self-consciousness, but so little. What self-consciousness she does show is nearly all reserved for her relations with the instructors, for a special reason that lifts it above the plane of mere vanity. The college girl feels that the higher education for women is still regarded as more or less of an experiment. In that experiment she is the object worked with, tested, and closely scrutinized; the professors are the more or less friendly, always critical and observant experimenters. She feels that on her success or failure in so far depends the success or failure of the higher education for woman in general, and from this feeling in large part arises that extreme sensibility to praise and blame so often noticed in our woman's colleges, and that feverish anxiety to do with mechanical precision and completeness all possible tasks set by instructors. That girl keeps the proper attitude of mind toward her instructors who, taking them for what they are, men and women of more knowledge and experience than herself, but with inevitable imperfection, uses their comment and criticism for her own improvement and instruction, but makes her own judgment and good sense, not theirs, the ultimate standard of appeal for her guidance. That student will not burst into tears at criticism, feeling herself personally degraded by failing to come up to the instructor's standard—she will simply think she is getting the guidance and advice she came to college for; she will not writhe and shrivel under sarcasm—she will simply think the instructor has bad manners; she will not suffer for lack of the praise she sees heaped upon others whom she considers her inferiors—she will simply think that tastes differ, and that if she is doing her best work, and the professor does not happen to fancy it, it is a matter of small consequence. A little wholesome and sturdy self-reliance, without self-assertion, is a desirable quality. It is this self-reliance, and the power to think and to act developed in the four years of undergraduate life, as well as the information gained, that enables the college student to come out into the world to be a useful and helpful member of society instead of a drag and burden on it.

The Teaching of Sewing

By Jessie Patterson

The very general and growing interest in manual training manifested during the past few years in all parts of the country makes the development of the teaching of any one of its branches important to all who are interested in the practical education of our girls. As great strides have been made in the teaching of sewing as in any other branch of instruction, and it can be invested with as much interest and fascination for both teachers and scholars as the study of geography or botany. These and other studies may be taught in connection with

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sewing by a clever and broad-minded woman.

In the teaching of sewing it is important to have some well-considered scheme which is methodical, progressive, and rational, though the needs of different schools and populations are so various that no fixed rules can be given; and no methods should be allowed to develop which are so rigid that the individuality of the child is overlooked. The observation of schools in many countries, and the practical experience of a number of years, convinces us that the mastery of stitches is best accomplished upon small pieces of material. Long seams and heavy garments are a weariness to little hands and little minds, and time and material may be saved by attempting them only when they can be mastered without much difficulty.

In schools where professional instruction can be given, much of the teaching can be collective; and drills with explanations on the blackboard or with the demonstration frame will be of the greatest assistance. In public schools, or others not entirely devoted to sewing, where the class teacher has received the necessary training, it may be wise that she should include it in her instruction; but so few have as yet prepared themselves for this that it may be necessary, for some years, to have special teachers appointed. No less than two hours a week should be given, if real progress and interest are to be attained, though the length of each lesson must be determined by the age of the child. Light, air, and space are three important requisites for a sewing-school, and an ideal building would allow for a large room where the whole school could assemble for opening exercises, festivals, etc., with smaller ones where general oral teaching as well as individual oversight could be given to classes of from twenty to thirty children.

A Directress or Superintendent should have the supervision of the whole school, with others to assist her in the management of the different departments. A Directress of Sewing, speaking with the authority of skilled knowledge, will add much to the efficiency and uniformity of teaching in the school. Her decisions will be respected by all; and by object-lessons to the school, and by the instruction of teachers not sufficiently trained for their classes, she can do more than any one else in furthering the growth and development of the work. A book or set of finished models, to be referred to by teachers and scholars, is necessary in order that the standard fixed by the school should be appreciated. Questions and answers, given in connection with the stitches, are very valuable. Promotion from class to class is wise for the younger children, but in the higher grades it is better that girls should remain as long as possible with their teachers; and where teachers and pupils can be promoted together, class pride will often encourage the less earnest scholars. A course of sewing which meets the needs of many pupils consists of:

Primary Course.—Drills for instruction in the use of needles, thread, thimble, etc., weaving (coarse), running and stitching on burlaps.

Intermediate Course.—Drills, running (or tracing) and stitching on unbleached muslin.

First Advanced Course.—Measuring, cutting, running, stitching, overcasting and oversewing seam on unbleached muslin, and oversewing on striped cambric, folding hems and cutting of mitered corners on paper, hemming on unbleached muslin, French seam on bleached muslin, including backstitching. Small bag.

Second Course.—Two skirt openings, cutting of garment bias on paper, bias fell on bleached muslin, cutting of true bias on paper, gusset, nightgown opening, gathering and bands, sewing on tapes and loops. Small skirt.

Third Course.—Buttonhole, loops, eyelets, sewing on buttons, fine weaving, stocking-darning, hemmed, oversewed, and darned-in patch, darning on cashmere. Small drawers, including tucking and ruffling.

Fourth Course.—Hooks and eyes, bone casing, binding seams, binding skirt, buttonhole on cloth, whipping ruffle, hemstitching, catchstitching (seam and patch), feather-stitching.

Fifth Course.—Household embroidery (marking of linen, fancy stitches, etc.).

The drafting of garments may be taught in connection with each of these courses or in a supplementary one.

In connection with the courses of sewing, instruction may be given to the children about the materials and implements which they are using, and they will be much interested in any collections of raw materials, textile fabrics, etc., which may

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be exhibited to them. In the higher grades the girls will be glad to make their own small collections, if the school assists them in procuring the specimens.

The work may be placed in brown paper envelopes, with metal clasps, each child placing her work and thimble in her own envelope. These may be kept in class boxes, or in packages numbered or alphabetically marked, so that they can easily be distributed and collected before the opening and closing of the school. Where the class boxes can be subdivided into compartments for threads, needles, etc., it will be instructive to both teachers and scholars. Neatness and order are virtues difficult to acquire. The finished work—and by that is meant only such as is considered sufficiently well done to justify promotion—may also be placed, by the work-collector, in envelopes alphabetically arranged, so that it can be transferred to books or cards, or arranged in any manner in which it can be returned to the girl upon leaving the school. A simple class badge, and a certificate given at the close of each course, will prove a great incentive. A medal or bar for perfect attendance, and honorable mention for those absent or late once, is an encouragement. The record of attendance is satisfactorily kept by giving each child, when she enters the school, a card upon which are written her name, address, and number. This card she must present each Saturday, and see that it is punched "early" or "late." Her number is recorded at this time, and later her name is entered in the secretary's book. The treasurer should purchase the supplies for the school, and it is her responsibility to see that those who prepare the work for each department are supplied with the necessary material.

It is very difficult to give an estimate of the cost per child for a course of sewing. The actual cost for materials required for the course in plain sewing which is given above is thirty cents, allowing nothing for waste. Pratt Institute allows about twenty cents for each pupil. This covers the course in hand-sewing of six grades, twelve lessons in each grade of two hours in length, and includes all the materials used for the various exercises. Teachers' College, five grades, allows ten cents a year, one lesson a week of one hour and twenty minutes. The allowance in the public schools of Brooklyn for ten months, one lesson of one hour each week (in addition to the plant of scissors, emeries, etc.), is twelve to fifteen cents per child; New York, six cents a year, in four grades, one hour each week; Philadelphia, six cents, where two lessons each week of forty-five minutes each are given in primary schools, and one each week of one hour in grammar schools; Washington, fourteen and a half cents (including implements, etc., as well as materials), one lesson a week of one hour and a half being given; in Boston, two and a half cents are allowed, and the course of study requires that in three classes of the grammar grades instruction shall be given for two hours of each week; Minneapolis, eleven and a half cents; Cleveland, five and a half cents. In Boston and Philadelphia children bring material from home.

There seems to be no danger at present, as was feared a few years ago, that our girls will lack for physical development and for recreation; but one of the tendencies of the age seems to be a lack of home interests and resources. Here, since the needle must always be a necessity, let us try to make it a pride and an enjoyment by equipping children with a skillful knowledge of its use. Useful and practical knowledge should certainly come before all other knowledge, and our girls are poorly furnished if, on leaving school, they cannot easily and with skill take up the work in the home which must, in some measure, come to all.

Bantering Babies

By Lily Rice Foxcroft

Is not the bantering that our children have to bear responsible for a good deal of their pertness and self-consciousness?

"Well, Susie, how do you like Uncle Tom's looks?" calls the jolly stranger at the foot of the stairs to the timid little maid who is venturing slowly down, gaze all intent. The assembled family listens for the mite's reply. "You haven't got vewy much hair on you' head, have you?" says Susie, slowly, and is hurried back upstairs in disgrace, or welcomed

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down with laughter and applause, according as Uncle Tom is or is not sensitive about his baldness. But was the fault really with Susie, or with Uncle Tom? What ought Susie to have said? What would an older person have said in the same circumstances? "An older person would never have been in the same circumstances"? Of course not. That is the very point. We are constantly placing children in situations so awkward and embarrassing that they could not possibly occur to an older person, and then entertaining ourselves with their poor little attempts at escape.

"What do you think of this grandma, Susie?" says the grandmother. Susie promptly answers, "I think you're a funny old lady," and straightway Grandma is rebuffed and hurt, and Mamma disappointed and grieved. But what was to be expected? If Susie had been a thorough woman of the world, she might have said, "I think you're my dear mamma's dear mamma." But what child would be equal to constructing a reply like that? We do not look for Madame de Staels in our nurseries.

It is not visitors only who provoke the children to these unpleasant and pert displays of candor. Fathers and mothers, sisters and brothers, do not realize how much of their daily talk is of this jesting, teasing sort. "Poor Susie, don't you wish you had some one to love you?" says mamma to the household pet. And Susie, casting an anxious glance up, and seeing the pride and affection in the eyes looking into hers, retorts straightway, "Nonsense!" Then forthwith mamma must explain to her that "nonsense" isn't a nice word for little girls to use to their mothers.

Children are at a double disadvantage in respect to repartee. Not only do they lack the wit, but the words. I doubt whether enough allowance is ever made in dealing with young children—or in dealing with imperfectly educated older people, for that matter—for the limitations of their vocabulary. What is called impertinence in children often results from mental, not moral, delinquency. "I wish you wouldn't be so cross to me, mamma," wails Susie, and is told that it is naughty to call mamma "cross." What she really means is, "Do you not think, mamma, that you may be rebuking me with undue severity for what is perhaps after all only a trifling, because unpremeditated, offense?" But the poor little soul doesn't know how to say all that. It often happens, I am sure, that children are cut short in explanation or expostulation that is perfectly justifiable in its spirit simply because they lack the words that would express it fittingly.

And for that play of wit which we call banter the command of a full vocabulary is indispensable. Who of us grown folk cannot call to mind some acquaintance of quicker faculties and cleverer speech than ours with whom we are embarrassed and ill at ease, merely because he delights in repartee and we cannot meet him on equal terms at it? The feeling that we have in his company—if we stop to analyze it—is that same miserable self-consciousness that our poor, puzzled babies suffer every day, almost every hour, of their little lives. We ought to be more careful, more tender, with them. We ought to interpose to save them from their embarrassment, instead of diverting ourselves with the sight of it. If we are not wise and tactful enough for that, it will be our fault, not theirs, if they defend themselves with the pert candor which is really the only weapon at their command.

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A New Idea in Posters

The enterprise of "L'Union pour l'Action Morale" in posting the streets of Paris with reproductions of Puvis de Chavannes's great fresco "The Childhood of St. Genevieve" ought to have a deserved recognition everywhere. What a delightful change this is from the vulgar and indecent posters which are becoming more and more popular! The "Union" is obliged to address its friends in order to relieve itself of a great deficit. It has been doing its work at a loss, yet there is more and more need of encouragement in the ideas which it seeks to extend. In order to make up this deficit the "Union" furnishes reproductions of masterpieces in art at a very low price. We learn from a valued correspondent who has all the issues of the "Union" that these reproductions are exquisite and unique in the fineness and honesty of the execution. Most of the artists give their work without charge to this good cause. Among the subjects issued are Rembrandt's "Piece of a Hundred Florins," Mantegna's "Boreal," and Dürer's "Melancholy." The "Union" has now published lithographed reproductions of the four panels by M. Puvis de Chavannes in the Paris Pantheon.

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Books and Authors

Philosophy of Theism[1]

The characteristic of this series of lectures appears to us to be well indicated by one sentence in the preface: "To follow nature is accordingly to follow reason, including moral reason." It is perhaps due to the analytic tendencies of our age that so much of our scientific philosophy has been perilously partial. We have had natural scientists, including those who have made incursions into the realm of philosophy, like Huxley and Tyndall, and natural philosophers who have made nature contribute to their philosophy, like Spencer, who have dealt with nature largely as though it were a mere physical machine, and as though to understand its physical relations were to understand nature. We have had metaphysicians who have dealt with man as though he were wholly differentiated if not absolutely antagonistic to nature, and have looked either with hostility or with indifference akin to contempt upon physical science; and, finally, we have had moral philosophers who, reacting against the exclusiveness of the physicists, and the almost equal exclusiveness of the rationalists, have, with Schleiermacher and Ritschl, treated morals as a matter of imagination and emotion, chiefly the latter, impossible to be brought into the category of science, to be subjected to analysis, or to be interpreted by definitions. What Dr. Campbell Fraser has done in these lectures on Theism is to furnish, at least to some extent, a true synthesis, co-relating nature, intellect, and moral consciousness, and treating them all as a part of the phenomena of life, and equally worthy to be taken account of in a comprehensive philosophy. One illustration may serve as well as many:

> And if the true philosophy of the universe is, as with Hume, purely empirical, it is not only impossible to conclude that the world is the revelation in fact of omnipotent Goodness; it is also impossible to interpret any of its phenomena for any purpose. Is there any alternative to universal doubt, if we are at liberty to suspect the moral integrity of the Power that is manifested to us in nature and in man? Not to speak of physical science, can the commonest movement in life be made, if we may finally distrust the Power that we are feeling continually in intercourse with?

This seems to us finely put. The whole of physical science, the whole of the conduct of life, assumes not only an intellectual order, but also a moral order, in the universe; and this means an intellectual and moral Being ordering the universe. It is not more certain that the uniformity of nature puts an end to the possibilities of faith in polytheism than it is that an ordered thought concerning the world of nature and an ordered life in society—in other words, that belief in laws of physical nature and of humanity—must eventually put an end to all forms of atheism, deism, and pantheism. Theism is the necessary foundation of our whole method of moral thinking.

Dr. Fraser employs this same synthetic method in dealing with the problem of evil. How can there be pain and sin in a universe proceeding from and governed by a beneficent God? The answer to this, which space does not permit us to give in Dr. Fraser's own language, is that individual moral personality implies that individual persons may make themselves bad, and that a universe which contains persons—who, being persons, must be free to make themselves bad—is better than a universe which should consist exclusively of *things*, which, having no power to make themselves bad, would be, for that very reason, lacking, necessarily lacking, in moral virtue. Here, again, Dr. Fraser, employing the reason in a purely—one might say a coldly—scientific manner, brings within its observation, as a part of the phenomena of life, that moral consciousness which makes us realize that moral character is, on the one hand, dependent on freedom, and is, on the other, the highest product of creation. The same employment of the moral consciousness, as among the data to be made account of in any complete philosophy of life, underlies his treatment of the question of the miracle. A miracle is not irregular, if irregular means irrational. "So far as it is really divine revelation, miracle must be the manifestation of what is reasonable in the highest meaning of intellectual and moral reason. But it does not follow that all that happens must be finally referable to the physical system of natural causes; or that this system is itself not subordinated to, yet capable of, harmonious assimilation with the perfect divine ideal. There may be no *physically natural* law of miracles, and yet there may be divine reason for and in miracles."

In our judgment, the influence of action and reaction in philosophy has gone altogether too far. It has divided thinkers into warring camps. On the one extreme we have Martineau, on the other Spencer. Nor can any mediation be made between these seemingly antagonistic systems by the miserable process of compromise—by taking a little from the one and a little from the other and constructing an eclectic philosophy by a mechanical process. What the world needs, what pre-eminently the pulpit needs, is the spirit of intellectual catholicity which enables the religious teacher to take *all* that Herbert Spencer or Professor Huxley or Professor Tyndall, by their processes of observation and ratiocination, have brought out of the mysterious darkness

[1] *Philosophy of Theism.* Being the Gifford Lectures, delivered before the University of Edinburgh, 1895-96 (Second Series), by Alexander Campbell Fraser, LL.D.; Honorable D.C.L.; Oxford Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. Charles Scribner's Sons, New York.

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which envelops us, and co-relate it with all that the great poets and philosophers, such as Browning, Arnold, and Martineau, have brought out of the realm of consciousness. What the religious teacher of to-day needs, almost above everything else, is to recognize that "the natural is finally involved in or continuous with the supernatural revelation;" and, thus recognizing, rejoice to see what Professor Fraser truly calls "the superficial antithesis of nature and the supernatural" disappear from the realm of physical thought and the phraseology of religious teaching.

An Important Work[1]

Professor McCurdy has put forth the concluding volume of his important work, "History, Prophecy, and the Monuments." Professor McCurdy's books show how archæological research is applied, how its results are digested and assimilated. The Outlook has already given a criticism and appreciation of the first volume of this book, which appeared in 1894. In the preface to that volume the author announced that the work would come to a completion with another volume. Now he frankly confesses that he could not complete the work in two volumes, and the reader will not complain. The second volume carries on the history of Israel and the Nations down to the year of the fall of Nineveh. The author is open-minded but cautious. Herr Edward Glaser's opinions weigh heavily with Dr. McCurdy in this section of his work, but Glaser's position is still as largely conjectural as that of some of the more radical critics of the historical school. As to the narrative in general, the author's manner of treatment seems to be just and admirable. "It is not the fortunes of nations and races in themselves that engage our most earnest attention; it is rather the progress of a national idea invested with perpetual and universal significance. . . . Vitalized by the world-moving seers of the chosen race, they [the fortunes of Israel] have, with an energy continually transmuted and yet perpetually accelerated, given impulse and direction to the forces of history" (Vol. II., pp. 24, 25). The earlier chapters of this volume deal with the elements and character of Hebrew society, the Hebrews as nomads and as semi-nomads, the settlement in Canaan, the monarchy, and the society, morals, and religion of the first period of the history of Israel. The reader who looks for a scientific statement of the early religious notions of the Hebrews will incline to pronounce this part of the book weak. Some reference is made to the customs of divination, but the subject has not been worked out. From the author's standpoint this is a serious default, and needs remedy in appendix or elsewhere. One cannot help thinking that Druend is worthy of mention in any treatment of the history of the religion of the Old Testament.

Dr. McCurdy wisely does not attempt to reconcile the chronology of the Book of Kings with that of the Monuments. Still the disparity looks methodical, and the key to the puzzle may some day be discovered. It was no doubt caused by some conventional method of recording dates similar to the Jewish conventional genealogical tables. The territory that Dr. McCurdy set forth to cover is vast in extent. He cannot justly be blamed for some omissions. His aim appears to be the production of a book that can be read. This work, even when extended to four volumes, remains practicable, but the general result is an outline wanting in definiteness and in color. The specialist will blame the reserve of the author, the unlearned will call his candor unsoundness. Nevertheless the book will make its way with the public, as it has with fair critics, as a creditable and useful work.

[1] *History, Prophecy, and the Monuments.* Vol. II. (To the Fall of Nineveh). By James F. McCurdy. The Macmillan Company, New York. $3.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending March 5. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

PROBLEMS OF REFORM

The Committee on Municipal Administration of the New York Reform Club has published an admirable *Bibliography of Municipal Affairs*. With the aid of this volume, the student of any municipal question may learn not only what books deal with it, but also what articles have appeared upon it in the magazines and more important weekly journals. The references are classified by authors as well as by subjects. (52 William Street, New York City.)

The Liquor Problem, prepared, under the direction of "The Committee of Fifty," by John Koren and Frederick H. Wines, will be read with disappointment by the temperance elements of most of the communities whose temperance regulations are discussed. The Outlook has criticised both the theory and the partial non-enforcement of the prohibition law in Maine, but when we read the statement that "the support of prohibition at the polls and in party platforms can be explained only on the ground that men have become hypocrites," we are disposed to judge this investigator with the same judgment with which he has judged the supporters of prohibition. In Maine, as in Kansas, two-thirds of the citizens whose testimony on any other question would be considered trustworthy believe in prohibition, and a majority of the whole voting population would vote for it under a secret ballot. An investigation from which the testimony of these men is practically excluded on the ground that they are hypocrites is a worse than worthless investigation. This criticism, however, applies only to the work of Mr. Koren; but this work, unfortunately, fills nearly two-thirds of

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the volume. The reports concerning Iowa, Missouri, Indiana, and Ohio, which were prepared by Dr. Wines, are instructive. Even Mr. Koren's report concerning South Carolina contains much valuable information, but the reader must constantly keep in mind the prejudices of the author, and when he reads of the great political machine built up by the dispensary system he must remember that there are only about one hundred dispensaries in the State, while in New York City, with less than double the population, there are about six thousand. (Houghton, Mifflin & Co., Boston.)

POETRY

The dainty form in which Mrs. Meynell's latest volume of short essays appears is quite in keeping with the literary content and quality of the brief papers to which she has given the general title of *The Children*. Mrs. Meynell has two serious claims upon the attention of her readers: she never says the obvious thing, and she never uses the commonplace style. If she wishes to call attention to something which everybody has observed, she touches it in a fresh and original way; she approaches it from a new direction; she hints at new relations which it may hold to other things. This dainty volume belongs to a class of books which of late has been rapidly growing—books of observation of child life and of comments upon the habits and qualities of children. Among these books this volume will take a first place. It is not so poetic as Mr. Canton's charming study, but it is more acute, ingenious, and suggestive. Mrs. Meynell is not indifferent or unresponsive to the poetic side of child life; on the contrary, she feels the mystery and the imaginative quality in which so many children find their delight and from the possession of which so many children derive their interest; but she is primarily a very acute observer, with a certain subtlety of observation which gets at the significant habits, comments, and emotions. She understands a good deal about the psychology of childhood; there is a touch of the mystical in her; and yet she is intensely wide awake, keen-eyed, and clear-headed. (John Lane, New York.)

Mr. Maximus A. Lesser has published a volume of poems entitled *Echoes of Halcyon Days*. (Truman Joseph Spencer, Hartford, Conn.) Mr. Lesser's verse is interesting, but his manner—though often original and clever—is not always equal to his matter.

HISTORY, ETC.

To the American History Series, which is to be completed in five volumes, of which three have already appeared, is now added *The Middle Period: 1817-1858*, by Professor John W. Burgess, of Columbia University. The preceding volumes have been Professor Fisher's "Colonial Era," Professor Sloane's "French War and the Revolution," and General Walker's "Making of the Nation." This volume is to be followed by another from the same hand on "Civil War and Reconstruction." The scheme is an admirable one, and the volumes so far contributed to the series have also been admirable.

M. Imbert de Saint-Amand's *Louis Napoleon and Mademoiselle de Montigo* is avowedly not a definitive history, but rather a picturesque narrative. The author's skill in this kind of work is proven by the long list of volumes from his pen which have gained wide popularity. That popularity will attach to this volume also is certain. One feels that the writer has carefully abstained from expressing opinions wherever possible. Thus the chapters on the Coup d'État are little more than bare narration. Nowhere in the book is there anything like a complete estimate of the character of either Napoleon III. or his bride. The relation of events stops with the marriage. (Charles Scribner's Sons, New York.)

The National Movement in the Reign of Henry III., by Oliver H. Richardson, Professor of History in Drury College, is a historical essay of a very high order. With a profound scholarship illuminated by a profounder insight, the author presents the primary forces, religious and political, which kept the Norman Conquest from bringing England under the sway of Continental ideas, and gave to her national unity and a church and government in touch with her people. (The Macmillan Company, New York.)

NOVELS AND TALES

Björnson's *Magnhild* was first published in Copenhagen twenty years ago, and was immediately followed by a violent discussion which drew out several replies from the author. It now appears in the new translation edited by Edmund Gosse, and published by the Macmillan Company, New York. A shorter story, *Dust*, is included in the same volume.

Opals from a Mexican Mine is the title of a book of short stories by Mr. George de Vallière, in which the local color and descriptions of scenery and life form the best part. Not so much can be said for the moral worth of the characters. (New Amsterdam Book Company, New York.) *Kitty the Rag*, by "Rita" (R. F. Fenno & Co., New York), is a most unpleasant story, which is both illogical and inartistic. The scene is laid in Ireland, and the novel reads as if the writer had depended on other writers for her knowledge of Ireland and the Irish.

In cover, title-page, border, and edges, Mr. Edgar Fawcett's *Romance of Old New York* is excessively yellow; in literary tone it is not of the yellow school—rather, we should say, of the colorless school. (The J. B. Lippincott Company, Philadelphia.)——From the same firm comes Meta Orred's *Glamour*, which is over-written and has many silly amatory passages.

TRAVEL

In reading *America and the Americans*, "from a French point of view," one comes across bits of

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internal evidence that suggest the possibility of an ingenious hoax; one wonders if some clever American writer has not taken this method of getting an opportunity to talk freely about American life under the guise of a foreign visitor. However this may be, at least the author has a closer knowledge of our customs and ways than has ever been exhibited by any casual foreign visitor. His narrative indicates a stay of but a few months, and alludes to a very brief previous visit in the time of President Hayes's Administration. Yet every page, almost, contains incidental allusions that betray extraordinary familiarity with the talk and events of our generation. The style, too, shows no sign of foreign touch nor of translation, and the bits of French occasionally inserted rather aid the idea of native authorship. The author, whoever he may be, is observing and acute. It is all but impossible in such a book to avoid misleading generalizations, but it must be said that the author openly acknowledges this and cautions his reader. He is sometimes caustic, but usually deservedly so. His observations on social contrasts, class distinctions, travel, the race problem, improvidence, the tendency to "hustle," the life in summer resorts, and many similar topics, are suggestive, and contain some good advice worth following. The book is written in an entertaining way and is sprightly enough, but free from the straining after "raciness" at any cost which mars so many books of the kind. The cover has a poster-effect design which does not please us. (Charles Scribner's Sons, New York.)

NEW EDITIONS

The Cambridge Edition of the *Complete Poetical Works of James Russell Lowell* is a model of fine editing and artistic book-making at a price which brings the result within the reach of every American who cares for some of the best poetry yet written on this continent. The edition contains, in the order established by Mr. Lowell, the poems which he selected not long before his death for the Riverside Edition, and which may be regarded, therefore, as a definitive selection; and, in addition, the small group contained in the volume of "Last Poems" collected by Mr. Norton. The poems are preceded by head-notes in which the history of the work is given, with occasional bits of criticism from the poet himself, this criticism being largely furnished by extracts from the Letters; the series forming a very valuable addition to our knowledge of Lowell's work. The biographical sketch, in its completeness, its discrimination, and its restraint, is an admirable example of the rare judgment and skill of Mr. Horace E. Scudder, one of the foremost of American literary scholars and one of the most judicious and intelligent of American writers. When one considers that the entire poetical work of Lowell is put between the covers of this volume; that it is very comfortable to the hand; that it lies open in a very inviting fashion; that the type is large and clear and the paper opaque in the right sense, one is tempted to fasten his attention entirely upon the mechanical excellence of the book. The publication of such literature in such a form at such a price is a service to American letters. (Houghton, Mifflin & Co, Boston.)

A reprint of Canon Rawlinson's translation of *Herodotus* in a less expensive form was much to be desired. In its present form this admirable translation is successfully put into two volumes without abridgment, although in the first edition it appeared in four volumes. No change of importance has been made in the text except that of giving the names of the gods in their Greek form and discarding the so-called Latin equivalents. It is hardly necessary to say that there are no Latin equivalents, the difference of conception between the Greek and the Latin gods being fundamental. The notes, however, have been abridged and the appendices omitted. This is distinctly the best translation of Herodotus accessible to the English reader. (Charles Scribner's Sons, New York.)

On the 15th of February, 1550, Thomas Ardern, of Feversham, was murdered at the instigation of his wife and her lover. Ardern was at that time Mayor of Feversham, and his murder made a great stir—so great a stir that Holinshed devoted five pages of his "Chronicles" to an account of it. It was, of course, immediately seized by the balladists and pamphleteers of the time; but the modern interest in it has been awakened by the fact that it was made the subject of a tragedy, *Arden of Feversham*, which was registered for the first time in 1592, and which was subsequently reprinted twice in quarto form. The authorship of the play is unknown, but a good many students and scholars have ascribed it to Shakespeare, and this connection with the greatest of dramatists has led to its being translated into several languages. The weight of authority is against the hypothesis that Shakespeare was the author of the play, and the weight of the facts seems almost irresistibly against it. Mr. Bullen has covered all the questions connected with "Arden of Feversham" in his admirable introduction. The merit of the play, aside from the question of its authorship, justifies its publication in the Temple Dramatists, where it appears with a preface and notes and glossary by the Rev. Ronald Bayne. (The Macmillan Company, New York.) Under the same imprint in the series of Temple Classics appears Bacon's *Essayes*, and the first part of Sir Thomas Malory's *Le Morte Darthur*.

RELIGIOUS AND THEOLOGICAL

The concluding volume of Dr. Cunningham Geikie's "Hours with the Bible," namely, the fourth volume of his *New Testament Hours*, has now appeared, and embraces the matter from St. Peter's Epistles to Revelation. The volume has all the merit which distinguishes its predecessors, and, in addition, has the special value of photographs taken during Dr. Geikie's visit last year

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to Asia Minor and Palestine. (James Pott & Co., New York.)——*Great Moments in the Life of Paul* is the title of a series of clever "Lecture-Sermons" by the Rev. Dr. Edward Whittaker Work. (W. J. Shuey, Dayton, O.)——The Rev. David James Burrell, D.D, and the Rev. Joseph Dunn Burrell, A.M., have published through the American Tract Society, New York, some helpful studies in the Acts of the Apostles. The book is entitled *The Early Church*, and constitutes a concisely told life of St. Paul. The authors are especially fortunate in dealing with the more dramatic scenes of a great career.——Another helpful book is the Rev. Arthur Wentworth Eaton's *The Heart of the Creeds*. (Thomas Whittaker, New York.) It is an exposition of historical religion in the light of modern thought, and is both practical and spiritual. We are glad to note that the author indicates the more expanded form in the books of Caird, Mulford, Maurice, Munger, Allen, Stanley, Hatch, and Bartlett, of the thoughts which he has so well summarized and developed.——An excellent series of short essays —more properly half-sermons, half-essays—is that entitled *More "Copy,"* by the Bishop of Mississippi, the Rev. Dr. Hugh Miller Thompson. The author's trenchant style is well known, and the book gives many evidences of his wit and wisdom. (Thomas Whittaker, New York.)——Another book of somewhat similar character is that by the Rev. Dr. George H. Hepworth, *Herald Sermons*. (E. P. Dutton & Co., New York.) These sermons have had wide reading in the columns of the New York "Herald." They are as newspaperish as can well be, but have the decided merit of being pithy, practical, and to the point.——A volume of sermons which will appeal to more thoughtful readers is *Faith and Fellowship*, by the Rev. John Cuckson, minister of Arlington Street Church, Boston. (Houghton, Mifflin & Co., Boston.) This beautifully published volume contains matter which in poetic and practical value reminds one somewhat of the sermons of the late James Freeman Clarke.

Professor W. F. Adeney has published a small volume on *How to Read the Bible*. (Thomas Whittaker, New York.) Professor Adeney discards both the theological method and the textual method of interpretation. He adheres only to the historical method, and he clearly elucidates general principles before applying those principles to the several departments of the Bible.——*Seven Glad Days* is the title of a compilation of sayings devotional in character. The compiler is Irene E. Jerome, and her discrimination is more to be commended than is the work of the decorator of this little publication. (E. P. Dutton & Co., New York.)

MISCELLANEOUS

The first attempt to give domestic service scientific treatment has been successfully accomplished by Professor Lucy Maynard Salmon, of Vassar College, in *Domestic Service*. (The Macmillan Company, New York.) The entire field is covered, historically and economically, and the chief value of the book lies in the practical remedies proposed.

We reserve for further notice two volumes of *Occasional Papers* by the late Dean Church (The Macmillan Company, New York), and Dr. Williams's "History of China" (Charles Scribner's Sons, New York).

Sir Edwin Arnold has published through the New Amsterdam Book Company, New York, an essay on *Death—and Afterwards*, an essay both interesting and unsatisfactory.

A new *Laboratory Manual* has been published, and is the work of Mr. Alfred C. Beebe. (A. Flanagan, Chicago.) This manual will help the student in chemistry not only to memorize, but also to think for himself.

Literary Notes

—In a recent paper on "The New Realism" Mr. H. D. Traill has much to say about the writings of the "school" represented by Mr. Stephen Crane, Mr. Arthur Morrison, Mr. Edwin Pugh, and others. Mr. Traill asks: "Is it art? If so, is the making of mud pies an artistic occupation, and are the neglected brats who are to be found rolling in the gutters of every great city unconscious artists?"

—From Greece comes the news that on the marble steps of a peasant's house on the island of Salamis there have been found epitaphs composed by the poet Simonides for the tomb of the Corinthians who lost their lives in the battle of Salamis. The indications contained in the epitaphs are sufficient to suggest a diligent search for the tombs of the Corinthians who fell in that historic sea-fight.

—In a note on the winding up of the Guild of Literature and Art, Sir Walter Besant (in "The Author") remarks that—"The money has to be divided between the Royal Literary Fund and the Artists' Benevolent Institution. It is a pity that our society is not to receive the whole. An Association which has run up the value of literary property so enormously surely does more for literature than one which helps authors in need, and has already abundant funds for the purpose."

—In commenting on the career of Mr. Justin McCarthy, M.P., the "Chap-Book" is good enough to say: "A life of Mr. Gladstone from his pen, admirably arranged and illustrated, is now running in The Outlook, and shows that twenty years of parliamentary warfare have not spoiled the ease of his literary style." An additional volume of Mr. Justin McCarthy's "History of Our Own Times" is now in press and will shortly appear.

—The Irish race in America will be especially interested in the Oireachtas, or Gaelic literary festival which will be held at Dublin, Ireland, on the 17th of May next. It is proposed to offer

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prizes for original essays, poems, and songs in the Irish language and for the recitation of Gaelic pieces. The awards will be made by a committee of distinguished Irish scholars who will act as adjudicators. The coming festival will be the first of its kind held in Ireland for nearly nine hundred years.

—In a communication to "The Academy" Professor Skeat thus clears up the mystery regarding the name of King Arthur's sword: "Excalibur was the name of Arthur's sword; I do not remember to have met with an explanation of the name. In perusing a MS. of the fourteenth century I lately came across the expression '*cultellum ex calibe*,' meaning 'a steel knife.' It occurs to me as probable that the name Excalibur was simply suggested by this mediæval phrase '*ex calibe*,' and means neither more nor less than 'made of steel.'"

—A correspondent at Florence of the "Frankfürter Zeitung" says that it has now been decided to publish the letters of Michael Angelo, more than six hundred in number, in the "Archivio Buonarotti," and that the first issue is to appear soon. Although Symonds, when he wrote his biography of this artist, had access to the carefully guarded treasure, very much of great interest remains which he could not use. These letters are pronounced extremely vivid and entertaining. In one of them is inclosed a note from Clement VII., urging Michael Angelo to make haste with what he had in hand, "for you know that Popes do not live long." The unpublished letters will also throw new light on the bitter controversy between Raphael and Michael Angelo.

—The first number of the "Auburn Seminary Review," published bi-monthly by the students of the Auburn Theological Seminary in this State, presents an interesting group of articles along well-defined editorial lines. There is, very appropriately, an editorial statement of the spirit of the Seminary and of the distinctive aim of the Review. This is followed by three contributed articles, one on "Messianic Prophecy," by Professor W. J. Beecher, and one on "The Pastor's Council," by President Booth, of the Seminary. Then follow the synopses of three lectures and addresses, a department devoted to missionary intelligence, alumni notes, queries and comments, brief comments on recent books, and Seminary news. The editors are Mr. Sherman W. Haven and Mr. D. Howard Craver.

—Mr. F. W. Doubleday, who has been the manager of the Subscription and Business Department of "Scribner's Magazine" ever since its origin, has resigned his position with Messrs. Charles Scribner's Sons to become Vice-President of the S. S. McClure Company. It is anticipated that Mr. Doubleday will establish a book-publishing business to be known as the Doubleday and McClure Company. Until the time when the active publishing of the new concern will begin, it is stated that Mr. Doubleday's attention will be devoted chiefly to the interests of "McClure's Magazine." His twenty years' experience with the Scribners ought to be of great value in his new position. It is also announced that Mr. A. F. Jaccaci, formerly art-editor of "Scribner's Magazine," has accepted a like position on "McClure's Magazine."

Books Received

For week ending March 5

J. H. ABBOTT, CLEVELAND

Abbott, Joshua H. Comments on the Revelation of Jesus Christ. 75 cts.

AMERICAN TRACT SOCIETY, NEW YORK

Burrell, Rev. David, D.D., and Rev. Joseph D. Burrell. The Early Church: Studies in the Acts of the Apostles. $1.25.

A. S. BARNES & CO., NEW YORK

A Popular History of the United States of America. By the Author of Barnes' Brief History of the United States for Schools.

E. P. DUTTON & CO., NEW YORK

Hepworth, George H. Herald Sermons. (Second Series.) $1.

Jerome, Irene E. Seven Glad Days. 25 cts.

Hepworth, George H. Hiram Golf's Religion. 25 cts.

R. F. FENNO & CO., NEW YORK

"Rita." Kitty the Rag. $1.25.

HOUGHTON, MIFFLIN & CO., BOSTON

Lowell, James Russell. Complete Poetical Works. (Cambridge Edition.) $2.

Wines, Frederic H., and John Koren. The Liquor Problem in its Legislative Aspects. An Investigation made under the direction of Charles W. Eliot, Seth Low, and James C. Carter, Sub-Committee of the Committee of Fifty to Investigate the Liquor Problem. $1.25.

Cuckson, John. Faith and Fellowship. $1.25.

Merriam, George S. The Chief End of Man. $1.50.

JOHN LANE, NEW YORK

Meynell, Alice. The Children. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Fawcett, Edgar. A Romance of Old New York. $1.

Orred, Meta. "Glamour." $1.25.

THE MACMILLAN CO., NEW YORK

Richardson, Oliver H. The National Movement in the Reign of Henry III. $1.50.

Church, R. W. Occasional Papers. 2 Vols. $3.

Björnson, Björnstjerne. Magnhild and Dust. $1.25.

Malory, Sir Thomas. Le Morte Darthur. 50 cts.

Bacon, Francis, Lord Verulam. Essayes or Counsels, Civill and Morall. 50 cts.

Arden of Feversham. Edited by Rev. Ronald Bayne. 45 cts.

Salmon, Lucy Maynard. Domestic Service.

NEW AMSTERDAM BOOK CO., NEW YORK

Arnold, Sir Edwin. Death—and Afterwards. 60 cts.

De Vallière, George. Opals from a Mexican Mine. $1.25.

JAMES POTT & CO., NEW YORK

Geikie, Cunningham, D.D. New Testament Hours. Vol. IV. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK

Williams, S. Wells, LL.D. A History of China. Concluding Chapter by Frederick W. Williams. $2.

America and the Americans. From a French Point of View. $1.25.

Burgess, John W. The Middle Period. (1817–1858.) $1.75.

Saint-Amand, Imbert de. Louis Napoleon and Mademoiselle de Montijo. Translated by Elizabeth G. Martin. $1.50.

Rawlinson, Canon. Herodotus. Abridged by A. J. Grant. (Imported.) 2 Vols. $3.50.

Fraser, Alexander C. Philosophy of Theism. (Imported.) $2.

Kipling, Rudyard. Soldiers Three and Military Tales. Part II. $2.

W. J. SHUEY, DAYTON, O.

Work, Rev. Edgar W., D.D. Great Moments in the Life of Paul. 75 cts.

TRUMAN J. SPENCER, HARTFORD

Lesser, Maximus A. Echoes of Halcyon Days.

THOMAS WHITTAKER, NEW YORK

Eaton, Arthur Wentworth. The Heart of the Creeds. $1.

Thompson, Hugh M., D.D. More "Copy." $1.

Adeney, Walter F. How to Read the Bible.* 50 cts.

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The Religious World

Professor Henry Drummond

In the death of Professor Henry Drummond the Free Presbyterian Church of Scotland loses one of its most eminent preachers. We say preachers, for while Professor Drummond was never ordained, and while he occupied a chair of Physical Science, he was distinctly a preacher, and the work by which he will be longest known is of the kind which belongs to the Christian preacher and theologian. He was born in Stirling, Scotland, in 1851. He graduated at the University of Edinburgh, and later at that of Tübingen, Germany. His father desired that he should be a minister, and until his twenty-second year his future course was undecided. He first came to be widely known as a Christian worker in connection with the evangelistic services of Mr. Moody in Great Britain, and accompanied him for about two years. For a time he was assistant to a pastor in Edinburgh, and later to another on the Isle of Malta. He never formally entered the ministry, because he had chosen to be a scientist. In 1876 he was appointed Professor of Natural Science at the Free Church College in Glasgow. He visited the United States in 1877 with Sir Archibald Geikie, for a geological tour in the Rocky Mountains. His first book, which attracted wide attention, was "Natural Law in the Spiritual World." It was published in 1883. It passed through many editions, and was translated into French, German, Dutch, and Norwegian. Later he went on a scientific expedition to Africa, and with no white companions went up the Zambesi, and lived five months in the interior. It was then that he learned for the first time of the success of his book. On his return he published "Tropical Africa," which has also been widely circulated. In 1886 he made a tour of the world, and lectured at many institutions of learning in this country and elsewhere in the interests of the Edinburgh Students' Movement. He was a welcome visitor at Northfield, and much appreciated by Mr. Moody. In 1893 he was again in the United States, and delivered a course of lectures at the Lowell Institute in Boston. Probably his best-known publication is the booklet "The Greatest Thing in the World," while the book by which he will be longest remembered is "The Ascent of Man." His was a most engaging personality. He was loved wherever he was known. His illness had been long and tedious. For a year or more his best friends had known that his recovery was improbable.

Dr. Behrends on Theological Tendencies

When Dr. Behrends, of Brooklyn, speaks on theological subjects, all who know his scholarship, ability, and earnestness are desirous to hear what he says. The "Congregationalist" for March 11 contains an article from his pen entitled "Is it Only an Eddy, or is it More?" After speaking of his dislike for an elaborate theological creed and his lack of faith in any form of ecclesiastical censure; after declaring that he will never be a member of a council in which a question of heresy is to be tried, he goes on to consider certain theological tendencies in the Congregational churches. With his statements at this point we are in disagreement. It is simply a question of accuracy of observation. Dr. Behrends thinks that there is a widespread departure from the historic doctrines of Congregationalism. He says: "The doctrine of the Trinity is reduced to a form of logic." We differ from him; in our belief never in the history of Congregationalism has the doctrine of the Trinity been more spiritually or universally held than it is to-day. We know no ministers in the Congregational pulpit by whom it is not held and to whom it is not an inspiration. He says: "The Incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men." Again we must differ. We believe that the Incarnation as a unique fact in human history is universally held by Congregational ministers and loyally preached by them. If there are exceptions to this statement, we do not know where to find them. Again, he says: "Inspiration is reduced to intuition." Once more we are compelled to say that our observation differs from that of Dr. Behrends. In the study of the Bible as literature we do not find any tendency to belittle the doctrine of Inspiration. His next statement is: "The Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech." That Congregational ministers have little inclination to accept specific theories of the Atonement is no doubt true, but that they are peculiar in this disinclination is untrue. It was the present writer's privilege a few years ago to be in a company of ministers, most of whom were Presbyterian and Dutch Reformed. There were seventeen, and nearly all well known as extreme conservatives, and every one said that he had no theory of the Atonement, but all affirmed reverently and earnestly their faith in the saving work of Jesus Christ. They are typical. There is less tendency to accept definite theories of the Atonement, but no tendency, so far as we know, to belittle the fact that Christ died for our sins and that through him we have eternal life. Dr. Behrends says, again: "Sin is declared to be only the remnant of our animal ancestry which we are gradually sloughing off." That statement, again, we question. If there is a single man in our pulpits who preaches that doctrine, we do not know where to find him. Some declare that sin is the voluntary choice of the lower and animal

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nature by those who have risen into the realm of the spirit; but that is a very different thing from saying that it is simply "the sloughing off of animal ancestry." The one does away with choice, the other is distinctly and solely an act of choice. Again, he says that "the Old Testament is reduced to a mass of fables and forgeries." Once more we differ. If there is any man in the Congregational pulpit who holds to any such theories, we do not know him. What is called the Higher Criticism is already accepted in various denominations of the United States, but not more proportionately among Congregationalists than among others, and those who hold it would earnestly dissent from Dr. Behrends's definition of it. The article from which we have quoted we refer to, not for purposes of controversy, but simply to declare that from our point of view and with our means of observation the tendencies which Dr. Behrends discovers we do not find. In our belief the doctrines of the Trinity, the Incarnation, Inspiration, of the saving work of Jesus Christ, of the ministry of the Holy Spirit, of sin as the voluntary act of an intelligent and responsible being, and of retribution as a universal and eternal law, were never more firmly held and never more generally preached in Congregational or in other churches than at the present time.

The Discussion on the Bible

In different parts of the country the discussion concerning the Bible as literature is continued with more or less intensity of feeling. A Baptist pastor in Trenton, N. J., has recently preached a strong sermon approving the positions of the Higher Critics. On the other hand, the pastor of the First Presbyterian Church of that city has taken strong ground on the other side. The discussion is carried on not only in the pulpits, but through the press. Another instance is in Madison, Wis., where the pastor of the Presbyterian Church preached on "The Progressive Revelations of the Bible." In the course of his sermon he said that all parts of the Scriptures are not of equal authority. When he had finished, another Presbyterian minister in the audience arose and protested against the sermon, and asked that it be submitted to the Presbytery for its action. If the consideration of this subject could only be conducted in a calm and thoroughly Christian spirit, it could not fail to result in great good. It is, however, one of the mysteries of our life that the moment such subjects are considered, many who most earnestly profess to be Christians seem to lose all the temper and sweetness of Christ. We hope the discussion will go on. We also hope that it may be conducted with something of that calmness and forbearance which the subject is entitled to receive.

Presbyterian Foreign Missions

The Board of Foreign Missions of the Presbyterian Church is making special efforts to meet the great emergency which it faces because of its debt. It has asked the churches to devote the prayer-meeting of the second week in April to prayer for foreign missions, and urges that special offerings be taken on Easter Sunday to prevent the crippling of the foreign work. It declares that unless the churches give more liberally than they did last year such must be the result; $156,000 more is needed for the next two months than was contributed during the same months of last year. The urgency of this appeal is all the greater because of the providential opening for foreign missions in Korea. The heaviest loss in the income of the Board is from legacies, although donations from the churches have also materially fallen off. The saddest part of facts like these is the suffering and retrenchment necessitated on the foreign field. None of the missionaries receive large salaries, and most of them hardly more than a comfortable subsistence, while the grants for work are scaled down as much as possible. Retrenchment there means disaster. It is greatly to be hoped that the churches of the Presbyterian order will make a liberal response to this appeal of their Foreign Board.

Another Experiment in Applied Christianity

The Rev. Henry Hopkins, D.D., of Kansas City, has for several years encouraged the study of social questions in his church, and has provided an opportunity for their discussion at the weekly meetings of a "Commonwealth Club." This winter the work has been enlarged by a series of Sunday evening popular talks, most of them given by laymen, in connection with the usual full religious service. The subjects are more than usually pertinent to the times, and the speakers representative of all classes. They are as follows: "Some Phases of the Labor Problem," by J. V. C. Karnes, a lawyer; "The Golden Rule in Modern Business," by Frank A. Faxon, a merchant; "Labor Unions," by George T. Demaree, a Socialist leader; "Trusts," by Judge E. L. Scarritt, of the Circuit Court; "The Boycott," by J. McD. Trimble, a corporation lawyer; "Is the Golden Rule Possible in Business?" by the Rev. Walcott Calkins, of the Clyde Congregational Church; "Sunday Labor," by Dr. Henry Hopkins; "Divorce," by Judge John W. Henry, ex-Justice of the Supreme Court; "The Theater as It Is," by James A. Hearn, the actor, and author of "Shore Acres" (this is said to be the first time an actor has occupied an orthodox pulpit in a regular Sunday service); "Home and Marriage as Affected by Modern Industrial Conditions," by Professor F. W. Blackmar, of the Kansas State University; "Problem of the Unemployed," by Professor Charles Lee Smith, of William Jewell College and Fellow of Johns Hopkins; "Working Girls, and How to Help Them," by Professor Smith, Miss M. B. Sears, Secretary of the Y. W. C. A., and Miss Edith Howes, of Boston; "The Inequalities of Opportunities, Privi-

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leges, and Possessions," by Dr. John M. Gregory, ex-President of Illinois State University. The Commonwealth Club, which is composed of all classes of men in and out of the church, has also in progress a course of Tuesday night lectures at the church by Dr. Gregory on the following topics: "Hard Times," "Modern Industrialism," "The Labor Problem," "Modern Socialism and Its Chief Schools," and "Municipal Problems." The lectures are followed by discussions, in which laboring men, single-taxers, socialists (Christian and otherwise), and thoughtful men of all classes take part. At the Sunday evening services there has been special and well-chosen music, and the congregations, which have filled the church, have been made up largely of non-church-going people. The church has become a "down-town church," and the class of people living near it, largely workingmen and clerks, are surprised and pleased to find it taking hold, in a sympathetic way, of the troublous questions that are more and more affecting their welfare.

The Bishop of London and Dr. Guinness Rogers

Mr. Raymond Blathwayt's recent interview with the Bishop of London, published in "Great Thoughts," a leading London paper, has excited wide interest in England, and is now followed by a second interview with the Rev. Guinness Rogers, the distinguished Congregational leader of London. The Bishop had intimated that Congregationalists were verging toward Unitarianism. This statement was warmly denied by such a Presbyterian as the editor of the "British Weekly" and such a Congregationalist as Dr. Rogers. In the second interview Dr. Rogers makes some statements which will interest our readers. He claims that the tendency of modern English Congregationalism "is distinctly toward a stronger and more pronounced Evangelicalism," and yet he said that he thought many of the ministers were inclined to rationalize too much. In regard to the question of religious education he insisted that the real question was as follows: The Nonconformists hold as positively to Evangelical doctrine as the Establishment, but the former believe that doctrinal instruction should be left with individuals and churches, while the latter would have the teaching in the public schools. In other words, Dr. Rogers holds to the common American view on this subject. Referring to theological questions as such, Dr. Rogers maintained that at present the real subjects of controversy are critical rather than theological. To an inquiry concerning "preaching politics" Dr Rogers replied that, keen a politician as he is, he never introduces such subjects into his pulpit, and asserts that any one who should do so regularly would empty his church in three months. To the question as to whether Congregational churches are improving in quality, the answer was decidedly in the affirmative. As to the possibility of union with the Episcopal Church, the reply indicated no enthusiasm in that direction. "We are not going to be absorbed, and it would do no good if we were; . . . but while reunion is undesirable and impossible, there ought to be different relations between us, and I am glad to see that Dr. Creighton (the Bishop of London) thinks so too." The interview which we have here condensed is significant. When Dr. Rogers and the Bishop of London speak, it is well worth while to give both serious attention.

The Established Church versus the Free Churches in England

It is generally supposed that the Established Church in England includes by far the larger portion of the population. That is a mistake. It is also a mistake to suppose, even with the recent revival of interest in that Church, that it is growing more rapidly than other churches. Of course it is much larger than any other individual denomination, but when the Church in England is divided into two parts, namely, the Established and Nonconformist, the Nonconformists are found to be the more numerous. We take the following figures from a letter to the "Examiner" in its issue of March 11. The letter is from the Rev. John Clifford, D.D., the eminent Baptist pastor of London, and the figures will well repay study:

Starting with the question of accommodation for public worship, he reports the figures accepted by Horace Mann, in 1801, as:

Church of England	4,289,883
Free Churches	881,240

In fifty years the figures stood thus:

Church of England	5,317,915
Free Churches	4,894,648

Then, in 1896, the official returns for the ten leading Free Churches only, Baptists, Congregationalists, Presbyterians, Wesleyans, etc., and exclusive of Salvationists and the like, were 7,610,003, and the Church of England 6,778,288. This excess of Free Church activity is matched by a corresponding excess in the number of communicants, thus:

Free Church returns were	1,807,723
Church of England	1,778,351

But when we pass to Sunday-schools, the contrast is still more striking:

Free Church teachers	373,685
Church of England teachers	200,596
Free Church scholars	3,103,285
Church of England scholars	2,329,813

The Young Men's Congregational Club of Boston

This club was organized in October, 1896, and held its first regular meeting on the second Wednesday of November immediately following. The object of the association is the advancement of Congregationalism in Boston and vicinity, and to this end the meetings, which are held monthly, are open to the consideration of all questions affecting the social, moral, and religious welfare of the community. While nominally a young men's club, and while actually seeking increase, first, from the younger male membership of the Con-

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gregational churches of Greater Boston, yet it is ready to receive into fellowship any who are young in spirit even though not in years. Starting with a charter membership of sixty, the club has at each regular meeting added to its numbers, and greatly increased in the interest shown by its members and in usefulness as an organization. It is believed that there is a large place to be filled by such a club, and from the enthusiasm displayed by its present membership there is no doubt that this body of young men will successfully fulfill its mission.

The Funeral of Mrs. Beecher

The funeral services of Mrs. Henry Ward Beecher, whose death we announced last week, were held in Plymouth Church, Brooklyn, on Thursday afternoon, March 11. The ceremony was especially noteworthy because of the very large attendance, not only of members of the church and friends of the family, but of citizens of Brooklyn, who wished in this way to signify their respect and admiration for the memory of Henry Ward Beecher. The church was beautifully and lavishly decorated with flowers; the vacant Beecher pew, on which the old name-plate still remains, was banked with masses of lilies, violets, and smilax. A guard of honor from the Thirteenth Regiment of Brooklyn, of which Mr. Beecher was formerly chaplain, assisted in directing the throngs of friends and citizens who passed in procession before the coffin during the hours between eleven o'clock in the morning and two o'clock in the afternoon, when the religious services began. These the Rev. Lyman Abbott, Mr. Beecher's successor, conducted, assisted by the Rev. Howard S. Bliss and the Rev. Horace Porter. The interment was made in the family lot at Greenwood Cemetery.

Notes

If there is anywhere a better paper of its kind than "The Polished Arrow," published by the Glenridge (N. J.) Church, and edited by the Rev. Frank J. Goodwin, we do not know where to find it. Both in contents and typography it is admirable.

The Rev. Henry A. Stimson, D.D., pastor of the Manhattan Congregational Church in New York, has been appointed Visitor of Andover Theological Seminary in succession to the Rev. George Leon Walker, D.D. Dr. Stimson is a graduate of Andover of the class of 1869.

A correspondent, noting our recent paragraph on the Sunday evening work of the Men's Club in connection with the United Church of New Haven, calls attention to the fact that the first club of this kind was in Appleton, Wis., in the church of which the Rev. Dr. Faville is pastor. This club was described in our columns a year or two ago. We note now, however, that it has celebrated its fifth anniversary, and has reached the large membership of 673. In many places clubs of this kind seem to have solved the problem of the Sunday evening service.

Correspondence

Geography and Infidelity

To the Editors of The Outlook:

In the March Magazine Number of The Outlook, the letters on "Infidelity and Geography" reminded me of a friend of mine who, traveling in the mountains of Georgia a few years ago, was present at a discussion, in a little country place, as to whether the earth was round or flat. A Judge of the District was appointed to weigh the arguments and pronounce the verdict. He gave his decision that the evidence proved that the earth was round. A few days after he called upon my friend in great distress and tribulation of spirit. He said he would never give such a verdict again. He had done a wicked thing in so determining it. Did not the Bible speak of the "corners" of the earth, the "pillars" of the earth, the "foundations" of the earth? He had made up his mind that "God was true though every man might be a liar." S. E. B.

Stories from the Dictionary

To the Editors of The Outlook:

I am moved to write you concerning an article in The Outlook, February 20, entitled "Stories from the Dictionary." The statements made on pages 558 and 559 concerning the following words are wrong, and the following dictionaries treat them as follows:

"*Heathen*," from Anglo-Saxon *hæthen*, an adjective. See Century, Standard, Webster. (Never was "heathmen.")

"*Politics*," from πόλις, which = "state," not "city," and so given in Century and Webster.

"*Tease*" is not from teasel, but *vice versa*. Century, Standard, and Webster.

"*Brusque*," "of unknown (ultimate) origin." Century and Webster.

"*Harass*" is related to the verb harry, and not to harrow. Century, Standard, and Webster.

"*Window*" is wind-*eye* (and not "wind-*door*"). Century, Standard, and Webster.

"*Truth*" and "*tree*" have no connection with each other. Century, Standard, and Webster.

"*Vice*" from Latin "vitium," but nothing to do with "vitis."

"*Wicker*" and "*wicked*" are distinguished in Century, Standard, and Webster.

"*West*" and "*waste*," distinguished in Century, Standard, and Webster.

"*Sincere* = without wax," doubtful at best. See Century, Standard, and Webster.

Perhaps I overestimate the importance of all this, but I am accustomed to put a good deal of reliance on what I read in The Outlook, and believe that you mean to be in philology, as well as in theology, "up to the times." G. P. B.

[Our correspondent's criticisms are just. We may add, however, that, although the heathen

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were not called "heath men," the word, as an adjective, does mean "a dweller on a heath." The Greek πόλις (whence "politics") means strictly a "city-state," a city which was also a state. "Wicked" was a past participle signifying "rendered evil;" "wicker" is from another root. "West" is a Saxon word signifying "the resting-place"—*i. e.*, of the sun at night; "waste" is a Latin word signifying "desolate." See Skeat's Etymological Dictionary.—THE EDITORS.]

No Crisis of Missions in Japan

To the Editors of The Outlook:

In an article entitled "The Crisis of Missions" in The Outlook of November 14, Dr. A. H. Bradford writes: "Through no fault of the missionaries, the people among whom they work have come to distrust their ability to teach." There is neither in the context nor in the title of the article anything to limit the generality of this statement. Dr. Bradford came to Japan especially to examine into the relations between the mission of the American Board in Japan and the Congregational churches. His opportunities for gathering information were exceptional, and, considering this, I can hardly think that he really means to make so broad a statement as that above. But an uninformed person reading the article would, I think, conclude that the impression to be conveyed is that a general state of distrust prevails, so seriously hindering the work of the missionary that "the time has come for the adoption of a new method," namely, the "sending of able and consecrated preachers and teachers for occasional service in missionary fields."

Taking the statement, then, as a broad generalization, it seems that the great publicity given to such a conclusion, and the great weight of authority lent to it by the opportunities of the writer, make it the more important that, if there be another side to the question, it should also be presented to those who have no opportunity of gathering information at first hand.

Now, to destroy the value of a generalization it is only necessary to cite a class of cases that cannot be brought under it. While Dr. Bradford has a much wider acquaintance among missionaries than I have, yet during eight years of teaching in different government schools in Japan I have known intimately the work of a smaller circle of missionaries year in and year out. I could write particularly of many missionaries whom the people do not distrust, who are constantly preaching both to believers and unbelievers, who are in demand by the pastors of churches for occasional services, and whose counsel and experience are valued by all believers. It seems to me that, for those who are willing to preach rather than to organize and direct, there is as much need as ever, and a very great need. The missionary has experience and a position, authority and accessibility among the mass of the people (who still, despite some reaction among a certain class, look up to a foreigner and will consult with him and listen to his advice) that the native pastor has not; the native pastor can do very much that the foreign missionary cannot do. The one is the complement of the other, and each has his work to do in the building up of the body of Christ. If it be true that an ambassador of Christ is generally distrusted by the people among whom he lives, it must be, to a great extent, through some fault of his own, although one may suffer, for a time, from the mistakes of others.

There has been much misunderstanding and friction between the foreign and native workers in one denomination. It was due partly to a passing mood of the nation, and such disagreement is not a necessary feature of co-operative Christian work in Japan. There has been the crisis of *a* mission, but it has not developed into "the crisis of missions."

Last year in a Christian Endeavor Convention a prominent pastor in the Cumberland Presbyterian Church said the great need for the evangelization of Japan was the sending of Japanese young men to America that they might be trained to work among their own people. It would probably be difficult to find a score of missionaries to agree with this statement, and certainly not one mission board indorses it. It is, I think, owing to such statements as this, and the more authoritative statement of Dr. Bradford concerning the inefficiency of missionaries (through no fault of their own though it be), that has caused the love of some to wax cold and their prayers to grow faint for the distrusted missionary. Strange to say, there seem to be many who are curiously glad to hear of the failure of missionary effort, and to gloat over whatever appears to indicate lack of success.

The plan of sending deputations might supplement and help the work of the missionary, but his work is needed in preparing the ground and in helping the native pastor to gather the harvest. Whatever methods are employed, the foreign missionary has his part, and the time to stop the sending of missionaries to Japan does not seem to me to have yet come.

FRANK MULLER.
Imperial Naval College,
Etajima, Japan.

The Charcoal-Burners of Texas

To the Editors of The Outlook:

One half of the world does not know, and I fear does not care, how the other half lives. In one of "the coast" counties of the great State of Texas there is a class of persons of whom it may be said "no man cares for their souls." Their occupation heads this article. Will you not send them some books, periodicals, papers that you have read? Address them to Mrs. Capt. Silva, Wallisville, Chambers Co., Texas, by mail.

THOS WARD WHITE,
Evangelist of the Presbytery of Eastern Texas.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

In regard to the baptism in Acts ii., 38, and viii., 12, I have recently had the statement from a minister that baptism with water was not meant, but a spiritual baptism into fellowship with Jesus Christ. He further stated, to sustain his view, that the rite of baptism (with water) was not generally observed by the early Christians, but was revived as a mode of receiving converts by the Roman Church about the third century. While not holding the idea that there is any regeneration in the sacrament, nor the idea, which this minister seemed to hold, that if baptism with water is here meant it makes Peter affirm that the water is an essential to salvation, I would yet like a little light on the subject. It seems to me that baptism with water is the obvious meaning, and that it is a perfectly proper use of language not likely to be misunderstood when the Apostle uses the symbol for the spiritual experience symbolized; but if we take this view, what becomes of the historical part of the statement? Can it be verified? Will you please give the custom of the early Church, with references?

F. T. C.

The "Teaching of the Twelve Apostles," a second-century document (published by Scribners, New York), shows, in conformity with such passages as Acts viii., 36; x., 47, that water baptism was the regular practice of the early Church. It can hardly be held that the Apostle, in urging to baptism, used the term symbolically, or otherwise than literally. It is equally arbitrary to regard him as imputing a magical effect to baptism "for the remission of sins." The proper view to take of this phraseology is that, for the Christian effort to put away one's sins, the confession of Christian faith by baptism into fellowship with Christ is most helpful, through its effect in confirming the Christian purpose and allying the baptized with Christian helpers. Observe that the "remission of sins" literally means the putting away of sins.

1. Several people are interested in the answer to this question: What is the Scriptural foundation for Milton's "Battle in Heaven"? 2. I am trying to make a literary study of the Bible interesting to my family, but I find so many things which I do not care to read to boys of fourteen and sixteen that I am puzzled to know what I can omit without seriously interfering with the continuity of the record. You may say that our daily papers inform our youth so thoroughly upon all these subjects that a mother need not fear to soil the minds of her children with anything which she can find in the Bible. And yet I doubt if even the "Police Gazette" could suggest anything more horrible than Lot's proposal with regard to his daughters. And how can you reconcile such depravity with the idea of his being saved from the destruction which was visited upon all the other inhabitants? I revolted many years ago from the teaching which made a fetich of the Bible, and went to the extreme that even its literary beauties were lost sight of. Lately, for my own sake and that of my children, I have been trying to bring myself back to a more reasonable standpoint. But these old stumbling-blocks appear once more. Will you help me to put them aside?

C.

1. Revelation xii., 7–10; compare 2 Peter ii, 4. 2. "The Scriptures, Hebrew and Christian" (Putnams, New York) can be strongly recommended for your purpose. As to the story of Lot at Sodom, it is undoubtedly legendary. See Dr. White's "Warfare of Science with Theology," Volume II., Chapter XVIII.

I desire to ask the following questions: (1) What grounds of justification had Paul for making "seed" (σπέρμα) as used in the Abrahamic promise refer to Christ (Gal. iii., 16)? (2) Are Bible students justified in saying that Paul was ever mistaken in his facts or conclusions; if so, in what respect and in what passage?

TRE F.

1. The original reference of the word was to Abraham's descendants collectively. Paul is justified in applying it to Christ as Abraham's most illustrious descendant. It was true of him, if of any or all of them. 2. Galatians iii, 16, presents a case in which Paul was at fault. "Seed," as a collective term for posterity, does not admit the strained use Paul makes of it in his argument, where he contrasts the singular and the plural. St. Jerome observed that it was a poor argument, but "good enough for the foolish Galatians." For another case see the argument in 1 Timothy ii., 12–14. But such cases are very rare.

Do you think a man can come to God in any other way than through Jesus Christ? Cf. Isa. lv., 7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." This would imply the necessity of repentance and faith toward God. Is faith in Christ *absolutely necessary* to reconciliation with God?

A. R.

Whether before or since the Christian era, and whether in Christian or non-Christian lands, the essential condition of reconciliation to God is loyal faith in the Best that is made known to conscience. Wherever the Gospel is preached, this Best is Christ. Wherever the Gospel is unknown, loyalty to the highest known ideals of goodness is essentially the same thing as the Christian's faith in Christ. This disposition of conscience, in whatever degree of enlightenment, is the only disposition which is reconciled to God.

1. In what can I find, in most concise form, a history of the cause or causes which led to the division of the Church into Eastern and Western, and a clear statement of *present* difference between them? 2. Is there any authentic history of the Y. M. C. A?

N. B. G.

1. See the "Encyclopædia Britannica," Vol. XI., article "Greek Church." 2. "The Rise and Growth of the Associations" (pamphlet, 5 cents) is a condensed account, the best published. "The History of the Y. M. C. A.," by L. L. Doggett, Ph.D., is more exhaustive, but covers only a period of the history. Two volumes are to be added to the one now published at $1. Address the International Committee of Y. M. C. A., 40 East Twenty-third Street, New York.

"Is there a school that teaches theology by correspondence, and gives a diploma?" We answered, February 27, "None whose diploma is

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worth having." To supplement this we should refer to the theological courses open in Chautauqua College "specially" for clergymen who failed of a theological education in their youth. The curriculum is equivalent to that offered in the best seminaries for the degree of bachelor of divinity. Those who complete it will receive a certificate to that effect. We can speak with approval of the teaching carried on by the Chautauqua College, through correspondence, in its schools of language, science, and philosophy, in which are offered courses corresponding to those in other colleges for the degrees A.B., Ph.B., and B.S. Certificates of graduation in these courses are recognized as attestation of proficiency. For circulars of information address John H. Daniels, Station C, Buffalo, N. Y.

J. I. G.—We have the pleasure of correcting our reply to your inquiry, February 27, for an Interlinear Greek-English Testament, serviceable for one who is ignorant of Greek. "M. M. A." sends us the address of G. Holzapfel, Cleona, Lebanon Co., Pa., who publishes such a book, and will send a specimen page, with list of prices, on application. "B." refers to the "Emphatic Diaglott," published by S. R. Wells & Co., New York, as "exactly what he inquires for." Nevertheless, we are skeptical about the real benefit of such works to one ignorant of Greek. "W. H. G." recommends "a practical guide to the New Testament, designed for those who have no knowledge of Greek, and desire to read the New Testament in the original" (James Pott & Co., New York; Young Churchman Company, Milwaukee. 35 cents, or, by mail, 39 cents).

"J. R. T." sends us a critique upon the note of "W. G. H.," February 27, upon his interpretation of the phrase "The Lord is at hand" (Philippians iv., 5) in this column, January 16. We have no room for more than a brief opinion that "J. R. T." is right in holding that the phrase does not refer to the nearness of the second coming, but rather to the nearness *in place* of divine help. Paul uses the same words found in Psalm cxlv., 18, and other passages, from which he evidently quotes.

Books that might well be added to the Church Reference Library list (see The Outlook for February 20) are: Stalker's "Imago Christi," Hamlin's "My Life and Times," and Lawrence's "Modern Missions in the East."

When I was a boy, in the South of England, we had an old Scotch schoolmaster who was a great lover of freedom, and we used to sing a song, the words and music of which I would like to find. If I remember rightly, one verse was:

"Now sorrow reigns, and earth complains,
For folly still her power maintains.
But the day shall yet appear
When the might with the right and the truth shall be;
And come what there may to stand in the way,
That day we shall surely see."

W. H. M.

I wish to know who wrote this and get a correct copy!

"Once on a time from scenes of light
An angel winged its fairy flight.
Down to earth in haste he came,
And wrote in lines of living flame
These words in every heart he met:
'Cheer up, cheer up! be not discouraged yet.'
Then back to heaven with speed he flew
And tuned his golden harp anew,
And all the joyful throng came round
To listen to the soul-inspiring sound,
And heaven was filled with pure delight,
For Hope had been to earth that night."

S. R. B.

I desire to find, for one of the "shut-in" ones, the author and setting of her favorite verse, which is this:

"Thou shalt walk in pure white light
With kings and priests abroad,
And thou shalt summer high in bliss
Upon the hills of God."

E. C. R.

If "N. F.," in February 13 number of The Outlook, will send his address to Box 271, Waynesburg, Greene County, Pa., he will find out where and how the music of the "Old Virginia Hills" can be found.

G. G. W.

I am trying to find a little poem which I think was published several years ago in The Christian Union. The poem was a riddle, the answer, "Postman," being given in the last line. Perhaps some reader can tell me at what date it was printed. J. K. D.

About People

—While the bestowal of baronetcies to medical men in Great Britain has been common enough, Sir Joseph Lister's elevation to the peerage is the first instance of that form of recognition in the profession.

—The Philadelphia "Inquirer" observes that "Mr. Frank Thomson's rise from an ordinary position in a machine-shop at Altoona to the presidency of the Pennsylvania Railroad illustrates in the happiest manner the possibilities of the American youth."

—It is announced that the Countess of Aberdeen, wife of the Governor-General of Canada, will be the Convocation orator at the University of Chicago commencement exercises at the Auditorium, Chicago, next April. Lady Aberdeen has the honor of being the first woman chosen for such an occasion in this country.

—Professor Behring, of Marburg, Germany, has received from the University of Würzburg the Rinecker prize of a gold medal and 1,000 marks ($250) for the most important discovery of the last three years—his anti-toxin for diphtheria. This award has a peculiar significance, since Professor Röntgen is one of the members of the Würzburg Faculty.

—The Boston "Transcript" says that General Horace Porter in the course of a recent speech remarked: "Boston is not a city; it is a state of mind." The "Transcript" comments: "This declaration was greeted with laughter by unthinking New Yorkers, who failed to see General

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Porter's point. He meant that as much mind is found in Boston as in an average State. We thank General Porter."

—It has been definitely announced that a monument will be erected over the body of Francis Scott Key, the author of "The Star-Spangled Banner." The Committee on Design has accepted the design of Mr. Alexander Doyle, of New York, with the understanding that the monument is to be completed in time for unveiling on June 14, 1898. It was further announced that the site selected is an elevated spot facing the main entrance to Mount Olivet Cemetery, Frederick, Md. The bodies of Key and his wife will rest beneath the shaft.

—This is what Olive Schreiner thinks of Cecil Rhodes: "He is Napoleon over again, but Napoleon in a financial, industrial, and political world. He has all Napoleon's greatness, not a little of Napoleon's pettiness, and he will fall some day, overwhelmed, as was Napoleon, by the corruption of his own tools. What Napoleon did with steel, Cecil does with gold. Around him there is a court of creatures who live only to minister to his will, but who would turn and rend him to-morrow if he were tripped up by fate. As Napoleon thought Providence was always on the safe side of the heavy battalions, so Cecil is convinced there is no God so omnipotent as that of the full purse."

—Mr. I. N. Ford tells the readers of the New York "Tribune" that the Nansen revelation of idealism and heroism

offers a contrast to the feverish hero-worship which Dr. Jameson and the millionaire raiders of South Africa inspired for a while, and of which some symptoms still remain in disordered minds. Mr. Cecil Rhodes has complained of the "unctuous rectitude" which has chilled English appreciation of the services of large-minded, heroic men in the Colonies engaged in a magnificent work of imperial expansion and destiny. Certainly he has not been honored with public admiration and sympathy since his return to England. Dr. Jameson and his fellow-prisoners of Holloway have dropped out of sight, and are remembered, not as the heroes of whom the Poet Laureate impulsively sang, but as marplots in the service of millionaire conspirators, who lacked both the courage and skill required for leading a momentous revolution in South Africa. It is not a time when mock heroics over discredited raiders and filibusters can be tolerated under the guise of imperial patriotism and glory. Yet the time has not yet passed when men like Dr. Nansen, who have taken their lives in their hands from the highest of motives, and made tremendous sacrifices for the sake of the expansion of the empire of human knowledge, can return to England without being crowned as victorious vikings, heroes of adventure, noblest among men of action.

—The Philadelphia "Record" says: "Sixty-five years ago Mr. Hiram Lukens entered the 'Intelligencer' office, at Doylestown, to learn printing, and he is there yet, setting type as fast as anybody around the place. His record of continuous service with one establishment is probably unequaled in the business. Several times the management has changed, but he has never left his case. Three sets of floor-boards have worn away under his feet in that long time, and 130 pairs of thick-soled boots have been put on the retired list. For over 19,500 working days his eyes have been trained on the type, but still his vision is unimpaired, and he handles the smallest size with ease. It is quite fair to estimate that he has set and distributed an average of 8,000 ems of type a day, or a total in sixty-five years of 156,000,000 ems. This is equal to 28,888 columns of common type."

—Sir Alfred Milner, who has just been made High Commissioner of South Africa, succeeding Lord Rosmead, is only forty-three years old, but his career has been a varied one. His first distinction was at Oxford, where he won several scholarships. Instead of going into law when called to the bar, he preferred to enter journalism, and was a member of the "Pall Mall Gazette" staff under both Messrs. Morley and Stead. Sir Alfred then determined to try politics, but was unsuccessful as a candidate for a seat in Parliament. He then became the private secretary of Mr. Goschen, who was then Chancellor of the Exchequer. In 1889 Sir Alfred entered the Egyptian service, and, as he had previously been behind the scenes while the operation of converting the English debt went on, he was well able to fulfill his part as Under-Secretary of State for Finance. On his return to Europe he wrote a book entitled "England in Egypt," which has become a recognized authority. In 1892 he was appointed Chairman of the Board of Inland Revenue, succeeding Sir Algernon West. Here he took part in a notable financial operation, namely, Sir William Harcourt's reorganization of the death duties. Sir Alfred combines in no ordinary degree tact, firmness, and discretion.

Bits of Fun

An Attempt.—"How would you define 'ennui'?" "It's when you're tired of doing nothing and too lazy to do something."—*Puck.*

Mr. Surley (savagely)—That confounded baby is always crying. What's wrong with him? Mrs. Surley (sweetly)—He's got your temper, love.—*Tit-Bits.*

The acme of politeness was reached by a mining superintendent who posted a placard reading: "Please do not tumble down the shaft."—*Melbourne Weekly Times.*

"They are making a great fuss in the papers about horseless carriages," said one Brooklyn papa to another, who met while wheeling their babies. "Just as if they were something new!" chuckled the other, as the two men separated.—*Harper's Bazar.*

"Miss Deal was awfully cut up about that last protégé of hers." "How so?" "Why, he was sent to her with every assurance that he was the very wickedest boy in town. He turned out to be a perfect fraud." "In what way?" "He admitted

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that he went to Sunday-school every December!" —*Cleveland Plain Dealer.*

The Difference.—An "Auld Kirk" man was being shown through the new U. P. Church in a town in the west of Scotland. Gazing at the stars painted in the ceiling, he inquired their meaning. "Oh," was the reply, "you know what the Book says—'He made the stars also'?" "Weel," observed the man, "ye ken the differ between your kirk and oors? It's this—you hae your stars in the ceilin' and we've oors in the poopit."—*Scottish American.*

Setting Him at It.—"It shall be my ambition, father," said the young man who had finished his education and was ready to lift the cares of business from the parental shoulders—"it shall be my ambition and my motto to keep the family name free from stain." "All right," said the old man. "Tell Mike to give you the whiting and ammonia and then you go out and polish up the sign."—*Indianapolis Journal.*

The following is surely the funniest vote of thanks uttered for a long time. The speaker, with evidently the best intentions in the world, nervously floundered along through various sentences complimentary to the lecturer, and finally flickered out feebly thus, "And so I propose a vote of thanks for the lecture to which we have so ably listened." The audience was so wearied that they did not notice the fatuous remark, and only the lecturer smiled. It is fit to be placed beside another muddle-headed sentence made in conversation to a North London clergyman. A man had been pressing his views energetically on a certain question, when suddenly he paused, and, looking at the clergyman, said, briskly, "And now, sir, what is your humble opinion?"—*Tit-Bits.*

Good Deeds

The Faculty of Mount Holyoke College announces the gift to the College of $40,000 for a dormitory by Mr. John D. Rockefeller, of New York. Such a gift will help to lessen the sorrow at the destruction of the old dormitories by fire last September.

A collection is now being made for the purpose of building a house for the German poet, Johanna Ambrosius, who, amidst great poverty and lack of education, has created poems of singular charm. The collection is to include a fund to support her, and for this purpose the German Empress has contributed $100 from her own purse. It has been said that Johanna Ambrosius, in her simpler lyrics, strongly reminds one of Robert Burns. Like him, she is a farmer, and lives in a peat-heated cottage.

The New York "Evening Post" says that public spirit in Providence, R. I., has always been deficient in comparison with the accumulated wealth of the upper classes, and, in a city famous for its private libraries, a free public library was long in being established. This institution was fortunate in securing from the start for librarian Mr. William E. Foster, whose intelligent and indefatigable administration has brought it to the pass where a new and adequate building is necessary. Efforts to raise a subscription to enable such a structure to be completed at once came to nothing, but the alternative of building a part has now been removed by the outright gift of $200,000 from Mr. John Nicholas Brown, of Newport. The design having been already prepared, erection can proceed without delay.

Mr. Collis P. Huntington has just presented to the Metropolitan Museum of Art a gift in the form of a portrait of George Washington by the celebrated artist C. W. Peale. The painting is a fine example of Peale, and Mr. Huntington says: "It really seems almost unjustifiable for a private citizen to keep it to himself when there is such a multitude of citizens who ought to have an opportunity of seeing freely and without expense so good a likeness of the Father of his Country." The portrait is life-size, and represents Washington leaning upon a cannon. He is clad in the Continental costume, but over his shoulder runs a blue sash. This latter feature is said to be characteristic of all the portraits of Washington by Peale that were sent abroad. The canvass is surrounded by the same old-fashioned molding that was put about it by the artist. The picture was painted in 1779, and represents Washington at the age of forty-seven. Mr. Huntington bought the portrait of a gentleman who brought it into this country only about a month ago, having purchased it from the Bell family, of Tooting, Surrey, England, a family in which it had been for several generations. The price paid by Mr. Huntington has not been mentioned, but some estimate of it can be made when one considers that the Earl of Albemarle offered not long since to sell another Peale portrait of Washington similar to the one above mentioned for $11,000.

English and American Orthodoxy

From the London "Christian World"

Judging from the sensation created in American religious circles by Dr. Lyman Abbott's Sunday evening series of lectures on "The Literary Study of the Bible," his views have burst on the American orthodox mind with all the force of absolute novelty. And yet he goes not a step further than our own Dean Farrar, Professor Ryle, Professor Driver, and other eminent Old Testament scholars, whose views, we believe, are now accepted by most educated ministers who have really studied the questions at issue. The lectures have been published *verbatim* in the "Christian World Pulpit," without eliciting a solitary post-card of protest. We can only con-

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clude that, as compared with Europe, critical Bible study in America is still somewhere in the early "seventies," which, for all practical purposes, is the seventeenth century. Some of the orthodox, including prominent religious papers which usually keep cool, have quite lost their heads. They have not troubled to read *verbatim* reports, but have rushed to conclusions on scrappy summaries, not always correct, as when Dr. Abbott was represented as saying the Book of Jonah is the "Pickwick Papers" of the Bible. . . . We hope no bear will seize on Dr. Abbott in Broadway, or that he will not wake up some fine morning to find Plymouth Church, where he has allowed the Bible to tell its own story, has gone the way of Korah, Dathan, and Abiram.

For the Little People

The Postman

(A Game for the Kindergarten)

By Emilie Poulsson

The postman trudges through the street
In every sort of weather,
And letters from our absent friends
Are in his bag of leather.

Perhaps for you, perhaps for me,
A letter he is bringing;
And whose it is we soon shall see,
For there's the door-bell ringing.

The postman scarcely waits for thanks,
But on his way goes speeding,
While all the letters he has brought
With joy we now are reading.

—*Selected.*

Nature's Fairy Story

By Helen M. Richardson

Once upon a time three little fairies lived in a dark, lonesome place under the ground, and because it was so dark and lonesome they grew very discontented. They remembered a time when they had enjoyed far different surroundings; when they had danced at will upon a bright green carpet, amid the singing of birds and the babbling of brooks, in a land of sunshine and beauty.

Strange to say, this was all they could remember, however, of their former life, excepting that they had fallen asleep one day, and when they awoke they were in total darkness. How long they had been thus shut away from all light and beauty they were unable to tell; having no means of reckoning time, which seemed to them like one long, unending night. As time passed on, however, they heard strange sounds, which told that a great change was taking place near by. They wondered what it could be.

One said, "It is the trees talking to the brooks;" and her heart began to beat joyfully, until she remembered that she was a prisoner.

"Hark!" said another. "I'm *sure* I hear a bird singing. Oh, there must be some way out of this dark place, if we could only find it!"

They immediately resolved to make a brave effort to release themselves.

This led them to sigh for the pretty frocks they had worn when they were light-hearted fairies dancing on the green.

"I'll tell you what we can do," said the little fairy who had been thinking instead of talking. "We can wish, and perhaps our Queen will grant it."

"Yes, yes," said the other two, delightedly. "Let's wish for them."

The first wished for a blue dress; knowing well that it was the color best suited to her fragile beauty.

The second, being somewhat more aspiring, wished for a white frock and yellow bonnet.

While the third, in her foolish zeal to outshine her sisters, thought bright yellow satin none too fine.

One day they began to stretch their arms, and to feel upward, if perchance they might find some loophole for escape, when a strange thing happened.

The one whom I shall call the blue fairy felt the roof above her head yield a little as she reached upward. An irresistible impulse impelled her to push on; and she became so excited at the success of her efforts that she forgot all about the other two; and soon, to her delight, found herself in Fairyland again, and saw flower fairies innumerable waiting to welcome her. From every hillside and valley they nodded a joyous greeting. She gave a soft sigh of happiness. The wind caught her breath, and wafted it afar over hill and dale; and mortals were happy, for they knew the violets had come.

Meanwhile the other two patiently waited and listened. And one day, when their prison-house began to feel warm and uncomfortable, their keen ears heard a voice above their heads crying, "Come, Buttercup and Daisy, where are you?"

They pushed bravely upward, just as they had seen Violet do.

Their bright array made a brave showing beside the modest apparel of their timid sisters in blue. But when they all joined hands in a merry dance upon the greensward, the colors of their pretty dresses blended so harmoniously that not an envious thought disturbed their happiness. Each felt that she could not have made a wiser

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choice, and that their Queen had been very kind to them.

One day two mortals passed their place of revelry; and one, a little child, said:

"Buttercups and daisies! Oh, I'm so glad they've come! and violets, too," he cried. "I'm going to pick great handfuls—may I, mamma?"

"Yes, dear," said the mother. "You shall carry some to auntie's sick-room; they will cheer and comfort her, I know."

So the little boy stooped, and eagerly began to gather them. And the three little flower-fairies trembled, and hid themselves behind their taller companions.

By nodding their heads this way and that, they managed to keep out of sight until he had passed them by. But foolish Buttercup held her head so high that, had it not been for Daisy's presence of mind, she would surely have been captured. "Oh my! what a narrow escape!" cried Violet, with a shiver.

"But for me, Buttercup would not have got off so easily," said Daisy, nodding her yellow bonnet vigorously in her excitement.

At which Buttercup gave her little head a scornful toss. And Daisy added: "Vanity is a *mortal* sin; our Queen has often told us so."

"I don't think vanity is any more sinful than selfishness," said Buttercup, bravely.

"We ought to have been willing to make some sacrifice for the sick lady. Now, I might have given her my beauty."

"Yes; and I my perfume," said Violet, thoughtfully. "Another time, Daisy, we will let Buttercup have her way. I think she is right."

There was the usual stir in the flower kingdom that always followed its invasion by mortals.

The sun was sinking in the west before anything like order was restored. Then came another merry dance, for which the birds furnished the music. The wind joined in the chorus, blowing loudly on his big trumpet. The trees beat time with their little green wands. Even the squirrels took part in the revel, chattering loudly. Our three little fairies kept up their part bravely. The tumult suddenly ceased, and each bent a listening ear, as a soft strain of music filled the air:

Come, fairies, one and all,
Night dews are falling.
Time now to go to sleep—
Your Queen is calling.

There was a hush all over Fairyland, as each pretty flower-fairy bent her head.

And when the last strain had died away in the distance, the stars had lit their tiny lamps to keep watch over them while they slept.

The Luncheon that Flew Away

During an unusually severe storm down South this winter, the family cat of a Texas family came in with a bird in her mouth that looked as if it were frozen. She put the frozen bird down in a corner near the stove, and went out. She returned in a few minutes with another bird, which she placed beside the first. Again and again did the cat do this, until she had six birds in the corner, all looking as though they were frozen. Puss went under the stove to have a sleep. The room was warm. First one bird, and then another, moved; presently they were all flying about the room as if nothing had ever been amiss with them. Crumbs were spread about for them, and then the door was opened, and they flew out. Imagine Puss's surprise when she wakened! Not a bird was there for her luncheon.

Saving their Home

The Denver "Republican" tells the story of two little children, a boy and a girl, living on a ranch which was attacked by the Indians. Their father lowered them out of the window and told them to try and make their way to the nearest town. The children succeeded in reaching a cañon, and then the boy went on one side and the little girl on the other. The reason given by the little boy for doing this was that if the Indians discovered one they perhaps would not discover the other, who would be able to reach the town and send back help. The Indians missed the voices of the children and started after them, but they were not overtaken. This diverting of the Indians' attention from the home saved it, for the Indians knew that help would come, and that they would be pursued and beaten.

A Bear Story

Up in Central Park there is a bear who eats peanuts. He spreads his paw out to receive the peanuts as a boy would who expected a handful. One peanut is put in his paw, and he works it until he gets it between two claws, and then cracks and eats it in evident enjoyment. The other day two men stood watching him. One said to the other, "That's hardly natural, for a bear to eat peanuts." "Oh, I don't know," was the response; "I presume there are places where bears live where peanuts grow." "That may be, but I am sure there is no place where they grow baked."

The Adopted Pheasant

A farmer and his wife in the northern part of New York wanted to raise a pheasant. They lived near where some rich men had game preserves, and where all the people cared tenderly for all live things. This farmer and his wife found an egg in a pheasant's nest, in the fields, that had not been hatched. They took it home and rolled it in cotton. At night the farmer's wife took the egg to bed with her, to keep it warm. In the morning the little pheasant wakened her by its peeping. You may be sure it was a great pet.

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The Home Club

The Women Graduates

The women graduates of Cornell University recently had their annual dinner in New York City. Among the speakers was the President of Bryn Mawr College, Miss M. Carey Thomas, the first woman trustee of Cornell University. Miss Thomas was very earnest in all that she had to say. A woman with her experience and insight is an authority whom the public is bound to accept on the subject of woman's education, and the opportunities for livelihood afforded woman college graduates. Miss Thomas, in the course of her address, said that in former years she had been disappointed because women did not hasten to avail themselves of the opportunities offered for education in the colleges, but that now she saw clearly that women must not only have an opportunity for education, but after they have their education they must have the opportunity to earn an income that bears some relation to the time and money expended in securing it; she believed that the college women of the country, in establishing scholarships, graduate fellowships —traveling and resident—and in aiding girls to secure a college education, were doing good work, but in order to crowd the colleges with women students something else was necessary—free competition for all educational positions of whatever kind, whether in the secondary schools or in the co-educational college, on school committees or on college boards of trustees. She believed that Germany owed her scholarly reputation and attainments to her cordial spirit toward the college graduate; it offered honor, fame, the friendship of other scholars, and the university chair as its rewards, and promotion all along the line for scholarly attainment. This is what women must have before they will devote time and money and youth to obtaining the equipment for a scholar's life. If the reward for three years' work for a Ph.D. degree is a minor professorship in a small college for women, under an unscholarly chief, or a high-school position, or a minor post in some small co-educational university, women cannot be expected to struggle for a college education. Their opportunities must be equal to those of men graduates.

If the end of college work for women is to be able to earn a livelihood with that college education and equipment, then it is true that the field offered is not a fair and open one. College education is desirable for every woman, and no one would hold this truer than the President of Bryn Mawr; but she states a fact which college-educated women recognize, that the rewards offered in this country to a scholarly woman are too few. The college woman often finds herself in a subordinate position to a woman who has not had her opportunity for education, who is her inferior in equipment, and whose salary will perhaps always outrank her own, simply because the standards of education in this country for women in public life are not what they should be. Take the matter of kindergarten training. Every one who has studied the kindergarten philosophy knows that the cause suffers because of the comparatively few kindergartners who have had a good solid education as a foundation for their special training. A girl who has had but a high-school education, who has not ranked high even in this elementary standard, will take a two years' course in a kindergarten training-school and secure a position at a higher salary for three hours' service a day than the college-trained woman can earn after four years of college life when she enters into competition in the professional field. Who would deny that the perfect kindergartner is the one who has attained the highest scholarship plus natural gifts? Can any one expect that a girl will take four years of college training, and then give two, three, or four years after that to special training in the kindergarten, and teach for $750 a year? Yet that salary is paid to high-school graduates, girls who graduate at seventeen or eighteen, and who have taken, often, but one year's special training. A thousand dollars a year is a large salary for a teacher in this country. There are private schools, in which the highest prices are paid by patrons, where the teachers are paid but $10 and $12 a week; and college graduates are received at that salary. Certainly the return in money to the college graduate must be larger than it is at present before women who must be self-supporting can afford to spend the time and the money necessary for college equipment. What we need is rational standards, standards as to the equipment of our teachers, and standards of the money value for services rendered. Just such courageous statements as those of Miss Thomas will clear the air, will set people thinking, will regulate the salaries paid, will bring an honest return to the educated woman for the time, the strength, and the youth she has given to equip herself for life's battle. The use of the word battle in this sense is proof of the false standards that prevail. An educated woman offering her services where her equipment would mean work of a higher character accomplished should not need to be a contestant. The world should welcome her and give her fullest opportunity.

Answer to "A Mother's Problem"

In the issue of March 6 a correspondent stated her life problem to be that of training her boys to live to the highest conception of life, when the results of a different ideal of life seemed to mean success. She quotes the design on the cover of

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Dr. Drummond's "The Greatest Thing in Life," "Sincerity, Guilelessness, Generosity, Humility, Unselfishness," with the comment of her husband, "Yes, qualities to be striven for, and yet the possession of them and the literal carrying of them into business means failure." We publish one mother's solution of the problem which "T. P." presents:

Dear Outlook: You refer to other mothers the interesting communication from "T. P." in this month's "Magazine Number."

The trouble lies, it seems to me, in that we look to the reported words of the Master for rules of conduct instead of studying the spirit of his whole life and teaching. The principles of love and service which that life and teaching exemplify can never change, but they may require us to do the exact opposite of some rule given under different circumstances. I am told, for instance, that, by reason of Jesus' conversation with the rich young ruler, all who have property are bound to sell and distribute. No argument from the fact that the household at Bethany were not bidden to do this thing has any weight with such interpreters of Jesus' words.

Does "T. P." carry the non-resistance principle so far as to allow one of her boys to appropriate to himself some dainty meant for the whole household to share? It is highly probable that she would resist such action to the extent of punishment, if necessary. And that, too, not from resentment at her own deprivation, but to teach the boy respect for family law. Now, her boy, too, has a duty to perform to the playmate who becomes abusive. The duty is, after fair warning, to teach such a transgressor respect for rights other than his own. To abet and encourage a bullying spirit by weak submission is not to show the truest Christian love to the bully. "T. P.'s" younger boy may, by reason of some of his muscular victories, gain a hearing when the time comes for him to teach spiritual truths.

The Tolstoï attitude as to non-resistance had much puzzled me until the whole atmosphere was cleared by one thoughtful sermon which it was my privilege to hear. That sermon is now accessible to all—it is the one on "The Golden Rule," in Dr. John P. Coyle's "The Imperial Christ," recently published by Houghton, Mifflin & Co. "T. P." would, I am sure, find in that sermon much of help for the problems which have been troubling both her and her husband.

A. B.

Babies and Baby-Carriages

A member of the Home Club asks the writer of the article on "Mothers' Dolls," printed in the issue of February 13, to explain what she means when she speaks of the sufferings of babies who are rolled up and down the streets in their carriages in forced inactivity. The writer makes the following reply:

Dear Outlook: The writer of the article on "Mothers' Dolls," when she spoke of the forced inactivity of babies in their carriages, did not have in mind those mothers who are judicious enough to give to carriage-riding a wise proportion of the baby's life, nor the inclement weather when outdoor air must be taken that way if at all. She was thinking of those children who are left largely to nurses, and of those who, on pleasant days, are kept in their carriages the larger part of a morning or afternoon, partly because they can in this way be kept cleaner, and partly because it is much more trouble to watch a walking or creeping child than one who is strapped into a carriage.

An ideal condition for a baby, when weather permitted, surrounded one fortunate little one of the writer's acquaintance who, when taken out, was dressed for creeping, scrambling, running, and climbing, rather than for neighborly inspection. Some reasonably clean and quiet spot was found, where a due proportion of such activity alternated with the amount of riding which gave actual rest, comfort, and pleasure to the child.

KATHERINE BEEBE.

Open Thy Heart

Admit into thy silent breast
The notes of but one bird,
And instantly thy soul will join
In jubilant accord.

The perfume of a single flow'r
Inhale like breath of God,
And in the garden of thy heart
A thousand buds will nod.

Toward one star in heaven's expanse
Direct thy spirit's flight,
And thou wilt have in the wide world,
My child, enough delight.

—*Johanna Ambrosius.*

A Woman's Club Proposition

The Atlanta Woman's Club has made a proposition to the Municipal Government to take the contract for cleaning the streets. The women who are interested do not criticise the work done by the city Sanitary Department, but they believe that they can do the work for less money than is now expended. The club has three hundred members, and as they are very much in earnest in their desire to secure the contract, it will not be surprising if they succeed.

A Public Health Protection Ordinance

The Board of Health of New York City is making every effort to enforce the municipal regulation in regard to expectorating in public conveyances. The President of the Board of Health in his comments makes it clear that this law depends largely on the citizens for enforcement. If the citizens report the numbers of the cars in which the conductor refused to enforce the regulation, a few arrests would compel attention to a very necessary protection of the public health.

A Rarely Applied Law

In one of the courts of Westchester County, N. Y., recently, a woman was sentenced to three months' imprisonment for not keeping her child clean. There is a law on the statute-books of New York which makes it a misdemeanor for an ill-clad or dirty person to be abroad. This woman's neglect of her children was so great that the Health Board of the township caused her arrest and appeared as plaintiffs.

A Hobby as a Remedy

The "Medical Lancet" suggests for busy men and women a hobby; two especial hobbies it recommends because of the absorbing interests which they create. It advises that a busy person who finds himself overworked should take up the study of some painter's works, or some period of architecture or special type of architecture.

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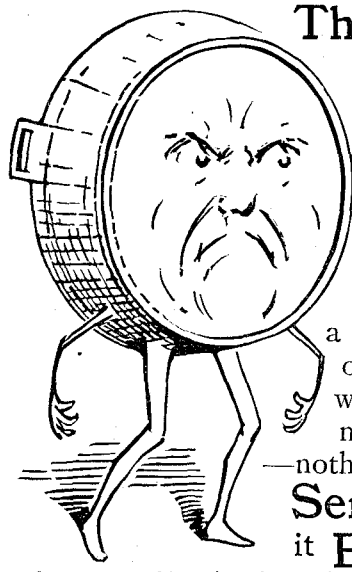

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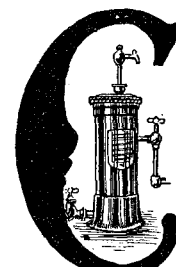

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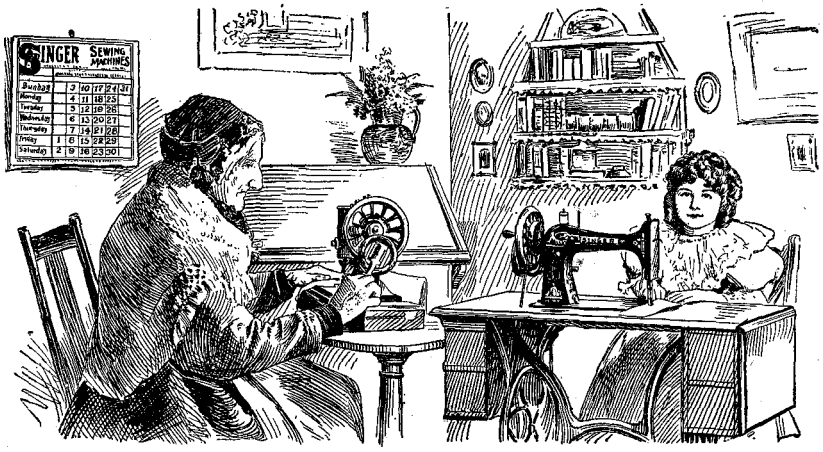

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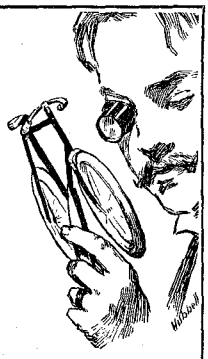

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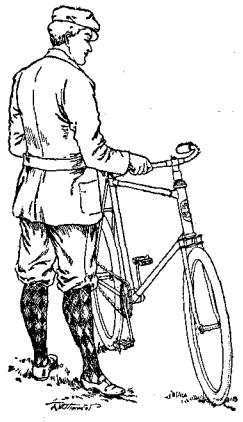

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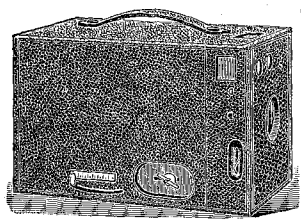

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